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CHARLES L. MAJOR
Editor, Composer
and
Book Manufacturer
(Wholesale Only)

Editor, Composer
and
Book Manufacturer
(Wholesale Only)



JOHN H. JONES
Music Director for the
London Evangelistic Party

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., May 8, 1924

NEW SERIES
VOLUME XXVI, No. 19

A telegram from Dr. B. D. Gray of the Home Board says: "Net receipts from states Eleven Thousand less than last year. Debt about same."

Brother I. M. Kelly of Yazoo City sends in his 46th renewal to the Record. He goes back to the Genesis and will hold on till Revelation. Hail to the veterans!

Brother Bryan Simmons is helping Pastor S. A. Williams in a meeting at Highland Church, Meridian. You might join them in prayer and be a fellow helper.

If you want to read a book that thrills you through and through which you will wish every body else to read, send \$1.50 to the Baptist Book store and get Dr. A. J. Holt's "Pioneering in the Southwest". This is a free adv. for your benefit.

It looks like Dr. L. R. Scarborough will be the next President of the Southern Baptist Convention. Well, if faithful service puts a man in line for promotion, the lightning is pretty apt to hit about him.

Pastor J. P. Holcomb came back from Eastabuchie happy on Monday with a good contribution for the Campaign from his church, and his own salary provided. He is a student in Mississippi College.

Rev. Thos. L. Wooten was married to Miss Dorothy J. Clark in Jackson April 29th, Dr. W. A. Hewitt officiating. The groom is the pastor at Bogue Chitto and the bride is the daughter of a prominent physician in Jackson.

Dr. A. H. Autry preached in a "doctrinal revival" at Bluff City, Tenn., in which 53 were added to the church, 34 of them by baptism. He says "Catholic, Methodist, Presbyterians and Campbellites saw their error and went with others who were convicted into the Holston River to obey their Lord in New Testament baptism."

Pastor A. C. Furr says Wahalak Church has paid their Campaign pledge and he preached to them Sunday with great liberty, and they are very happy. He will have Brother J. I. Oxford of Atlanta to help him in a meeting at Scooba beginning June first. His Sunday School teachers are said to be up to the best.

The editor enjoyed the privilege of being with the saints at Picayune Sunday morning and night. They have a thoroughly equipped church providing for every department of the work and an auditorium seating possibly 1,200 including the galleries. And every department is growing. One was baptized Sunday night and one other received for baptism. Pastor O. P. Estes has a worthy place in the esteem and affection of his people and his wife is a true helpmeet.

We have just read the recent pamphlet which Dr. J. T. Christian of New Orleans has published containing his three lectures on The Trials of Jesus. This first is his trial before Caiaphas, the second before Pilate, the third before Public Opinion. They show a very wide reading, a very close study and will be read with great interest by many, as they have been heard with rapt attention by his classes. The booklet sells for fifty cents.

TILL JUNE 1st ONLY

The time is extended till June 1 in which new subscribers may get The Record 8 months for \$1.00. This is because the announcement was late getting to some of our people. Now is your chance. Tell the people.

Pastor Fred W. Roth has resigned at Hernando to accept the call to Shaw.

M. O. B. Parker, of Lynchburg, Va., gives a nurses home to the State Baptist Hospital in his city.

We congratulate Bowmar Avenue Church in Vicksburg on getting into their new auditorium the first Sunday in May.

The church at Clinton had as its apportionment in the Campaign \$20,000 and has already paid it. They have been making strenuous efforts also to pay off the debt on the new church, but it seems now this will take several years.

Congressman B. G. Lowrey sends to the Record a word from Brother W. W. Estes, of Estes, Miss., asking a free will offering to bear the expenses of Mr. W. Fred Long and wife to the World Sunday School Convention in Glasgow, Scotland, next June. Any wishing to assist in this work of love will send to Brother Estes, or directly to Brother Long at Jackson.

Congressman John G. Cooper from Ohio, who was a railroad engineer before going to Congress, said in a speech in the lower house recently, "An overwhelming majority of the American wage earners stand for law and order, not for moonshine whiskey and nullification. They stand for opportunity and decency, not for crime and drunkenness."

Dr. T. T. Martin of Blue Mountain spent six months recently on the Pacific Coast in a campaign against evolution in the tax supported schools. He has been greatly encouraged in the fight but says it is far from finished. He needs aid to push it to completion by employing six competent lecturers who can be had to join him in the good work.

We are in receipt of a letter from Brother W. E. Anderson, editor of the Evangelistic Baptist objecting to our statement that the paper is published by the anti-board people. While the editor is pastor of a church affiliating with the B. M. A. of Texas, the paper does not represent any faction but is for Baptists everywhere, and some of the heartiest support is said to come from the ranks of the Baptist General Convention of Texas. We are glad to give this statement of Editor Anderson.

Right now is a good time to help our Baptist Colleges in Mississippi and to greatly help our young people and every good cause for the future. Let every pastor get a list of the young people graduating in the high schools and send them to the presidents of the colleges; to Dr. J. W. Provine at Clinton, Dr. J. L. Johnson at Hattiesburg, Station B, Dr. W. T. Lowrey at Blue Mountain, President H. T. McLaurin at Newton, and M. P. L. Berry at Clinton. You can't do it too soon.

E. E. Huntsberry assisted in a meeting at Cedar Grove Church, Louisiana. There were 68 added to the church and a great spiritual awakening.

The following is from Dr. T. B. Ray, of the Foreign Mission Board in Richmond:

Small increase in receipts over last year debt approximately seven hundred ten thousand.

Winston Borum resigns the pastorate of Queensborough Church, Shreveport, to become associate pastor and Sunday School Superintendent of First Church. He is a son of Dr. W. A. Borum of Natchez.

Sunday afternoon we preached for the people at Carriere. These good people are rejoicing in the improvement of Pastor J. J. Walker since his operation in a New Orleans hospital, and many friends rejoice with him. By the way they added a good list to the Baptist Record subscription.

In another part of the paper will be found an appreciation of the life and character of Mrs. Mary Joyner Solomon. It was her privilege to live and serve the Lord nearly a century. It was the editor's pleasure to know her personally and everybody who knew her felt her life to be a benediction.

The following telegram came from Dr. Albert R. Bond, of the Education Board at Birmingham:

Total receipts subject to distribution Two Hundred thirty nine thousand one hundred dollars eighty eight cents. Mississippi credits Twenty one Thousand nine hundred thirty six dollars seventy nine cents. Total receipts Thirteen Thousand more than last year.

On the first of May the law requiring all automobiles to stop before crossing a railroad track went into effect in Mississippi. This law doesn't suit us, because we have to cross the railroad three times every morning and three times every evening. Up to May first we have been wondering what would be our state of mind when the crossing was reached. We don't like this law, but it is on the statute books of Mississippi, and when the big sign said, "Mississippi Law; Stop", well there just rose up in us the spirit of reverence for the law and the state, and the car came to a dead stop. Somehow we have an idea that our state and its laws are worthy of reverent obedience, even when the law doesn't suit us.

Many hearts have been anxious to know how the Campaign came out on May 1st. The telegrams from Dr. Ray and Dr. Bond will give some information and be read with interest. As to Mississippi, it may be said that our people did well under adverse conditions. We have had three bad crop years, and last year was probably the worst in the history of the state. In the twelve months just closed our churches have given about \$400,000 to the Campaign. This is a little short of the previous year. The shortage occurred in the April round up. During the other eleven months we had been keeping ahead. There is comfort in this, for it means that the churches are giving throughout the year, and the benevolent work is more systematic. It will be well for all our work and all of our boards when the money comes in evenly throughout the year. Let's make this our program from now on, and begin with today. Don't wait till next month.

TWO QUESTIONS FROM INTERIOR CHINA

By H. M. Harris

There are two questions of vital interest confronting every foreign missionary of the Southern Baptist Convention. First, What is to be the final outcome of the 75-Million Campaign? Second, What place is Foreign Missions to be given in the immediate future program of the denomination?

1. What is to be the final outcome of the 75-Million Campaign? The projection of the 75-Million Campaign sent a thrill of joy around the earth, put new hope and courage into the hearts of our missionaries, caused the powers of darkness to tremble, and no doubt caused great joy to our Savior who waits for the triumph of His Kingdom. On the basis of these first pledges large plans were projected. However, for the past two years we have been compelled to wait and see whether the Lord's people really meant to do what they promised to do. Once more we are encouraged to hope by the calling of Dr. Scarborough to lead in completing what was so joyfully begun. There ought to be but one possible answer to the above question. "We will pay our vows unto the Lord."

2. What place is Foreign Missions to have in the immediate future program of Southern Baptists? This question will no doubt be decided at the Convention in Atlanta. Inevitably the denominational program is shaped by a few individuals. In most cases these individuals are the representatives of great institutions or special interests. Quite naturally the urgency of the needs which press daily upon one looms largest. On the committee, which lays out the future program, there will be a half dozen or more representatives of most of the many phases of denominational work at home. State loyalty, local pride, personal importance of the work to which one is devoting his life will constrain these men to make the strongest possible plea and to secure the largest possible provision for these varied and unquestionably worthy interests. On this same committee there will be no missionaries and only one or two representatives of the Foreign Mission Board, who are not bound up with other institutions or interests. Admitting that such committee is composed of the very best men and women in the denomination, is it likely that the committee will be able to give to Foreign Missions the large place that it should have in the immediate future program of Southern Baptists?

It is unquestionably true that Foreign Missions holds a primary place in the hearts of our people and that if the rank and file of the denomination, under the leadership of our pastors, were left free to designate their gifts, Foreign Missions would be cared for in a more worthy way than in the past. This is not saying that the gifted men and women who will make up the denominational program are not interested in Foreign Missions. Individually they are even more interested than the rank and file of the denomination. However, in cutting the denominational pie if such committee looks upon Foreign Missions, with all its varied forms of work among the nations of the earth, as one individual, and at the same time looks upon each of the manifold interests of the denomination at home as separate individuals, it is inevitable that when each of these manifold interests has secured for itself the largest possible slice there will not be a very large slice left for Foreign Missions in the great world field.

If the heart of the denomination could voice itself at this time, would it not call for a fifty-fifty division in favor of Foreign Missions in this new program? Yea, if the members of the Committee were able to face the question of a future program unbiased by the necessity of yielding a point to some other interest in order to secure what they feel is imperative for their own special interest, would the Committee not propose to the Convention a program on the basis of fifty-fifty?

In the making of this new program, who will voice the call of the great world field? Who will speak for the missionaries? Who will voice the will of the people? And who will speak for Him, who said, "The field is the world." Let us no longer try to salve our consciences with the theory that all that is done at home is done with Foreign Missions in view.

UNION MEETINGS

There comes a time in every crisis when patience ceases to be a virtue. I am sure that that time has come in regard to union meetings. I wish to endorse the splendid article by Dr. R. B. Gunter which appeared in the Baptist Record of April 10th and also the article in today's paper by Brother N. T. Tull. Both these articles have the genuine ring to them. Verily, Baptists are a peculiar people and have been so since the days of John the Baptist. He was peculiar. He was the first man who ever preached repentance as necessary to baptism. Baptists have believed and practiced this great doctrine from that day until the present. The fact is that the peculiarity of Baptists is what makes them Baptists. If we were not peculiar, there would be no earthly need for our existence. The fact of it is when a Baptist church goes into a UNION meeting, its peculiarity is eliminated and in a forceful sense it ceases for the time to be a Baptist Church, if not why not? It is just what all the others in the combination are and how can it be a Baptist church.

Every Baptist should know of the DOCTRINE. A man has a skeleton if it were not so he could not stand on his feet. A Christian needs a skeleton and his doctrine is just that. Doctrine for a Christian is what bone is for a physical man.

This country is Baptist now because our fathers preached the Baptist doctrine in the last generation. We are reaping the glad harvest of their heroic fidelity then. In matters like this the seed time and harvest are a long ways apart. We are as sure to reap a harvest of destruction and general decline if we continue in our present line of conduct as the doctrine of "Like begets like is true." I was in Atlanta when Billy Sunday conducted his big meeting there. We were members of the First Baptist Church, and C. W. Daniel was the beloved pastor. In most things he is one of the wisest of men, but he was swept off his feet that time. There came a time when we were to vote on an invitation for him to come. Dr. Daniel was a popular pastor and was in favor of it and the members were in the current, worked up in the city among the newspapers and commercial interests and were in favor of the invitation. In the large audience, who were asked to rise in the vote, my wife and I were the only ones who remained seated. I felt a little lonesome but was sure that I was loyal to my Lord. The pastor afterwards said that the meeting was over now but he would not vote another invitation.

We are to preach the whole doctrine which is not done in those meetings and worst of all there is an agreement, tacit, though it may be, not to do so. It cannot in any way evade the allegation of a conspiracy to suppress a part of the doctrine of the Gospel and for the Baptists the most cherished doctrines among them are the very ones marked for elimination. Not possibly the mere form of baptism but "The freedom of the soul, which is the soul of all freedom" and Believers Baptism. There could be no Baptists without these doctrines and they are scrupulously suppressed in all these meetings. Loyalty to his Lord is the first qualification of a good Baptist and no man who is a professed Baptist and who deliberately goes into one of these meetings can claim this loyalty. The man who understood when those in his presence were talking glibly about the stars falling said "Whenever you see a star fall, you may know it was not a star." As sure as you live these brethren, otherwise of good intention who are going off after this song of the siren are not for the time being "BAPTISTS." Every one of these men who are in the line of these big union meetings have commercialized the Gospel and are viewing

with bank presidents and railroads dignitaries in money making. Only recently when one of them who professed to a Baptist was asked why he did not preach for his own denomination which was equal to asking him why he did not preach what he himself believed when his prompt answer was that he would not be able to make a living, which is probably true. It is their bombast that gives them success and not preaching ability. Let our Baptist people go along and do their own work in their own way and avoid entangling alliances.

S. L. Morris,

Ackerman, Miss

THE GOSPEL SONG

An Analysis, by Ernest O. Sellers.

That music is an essential part of man's being, necessary to his life and conduct, few, if any, would care to deny. Song or music of some sort is inseparably connected with every experience of life from babyhood and mothers breast to old age when our barque of life "crosses the bar" and puts out to sea.

Dana in his "Two Years Before the Mast" says: "A song is as necessary to the sailor as a drum and life is to a soldier. They can't pull in time, or pull with a will, without music. Many a time, when a thing goes heavy without a fellow 'yo-ho-ing', a lively song has put life and strength into every man."

What is true of a sailor or a soldier, of social life and patriotic inspiration is also true, and to a higher degree, in the realm of the supernatural. The souls of men are not only moved to devotion and praise through music, but there are also inspirational and volitional results as well, especially in the work of evangelism. It is this that gives such power and potency to the simple gospel song.

While all persons and races everywhere respond to a harmony of sounds, yet the greater and primary musical appeal to which mankind yields is to melody—to the "tune". Nearly all of us can recall with joy the college and young manhood "barber shop chords" that accompanied our musical expressions, yet the deeper and more abiding impression was the tune.

It is this that comprises one of the chief musical differences between "churchly hymns" and the "Gospel Song". The former pay the greater attention to the harmonic content while the latter is chiefly concerned with the melodic effect.

In either case, however, there ought to be a welding of words and music, for music is but the vehicle for carrying the words of a hymn or a song to the hearts and lives of the auditors.

The gospel song is like unto the "folk song" of every nation—simple, effective, appealing to the imagination, recalling home and the practical experiences of life, renewing and quickening our hopes and ambitions as well as immortalizing our racial and national characteristics.

The gospel song grows chiefly out of the passing experience and thoughts of the hour and for this reason, as well as its intense emotional appeal, is apt soon to be laid aside for some "new song" of grace, but this does not necessarily lessen its value and usefulness.

It is easy to criticize, to talk about jazz in our hymn books, though but few who so glibly condemn are qualified properly to discriminate or perhaps even know what they mean by their wholesale condemnation.

The Church has ever had to be on its guard, lest secular and vulgar melodies creep into and taint its sacred praise, nevertheless, the self-appointed mentors are often dismayed at the vitality and finally surrender to some simple melody, like one of our American spirituals, and embody it in their fine high class collections.

We grant that the element of permanence is not as great in proportion among gospel songs as the church hymns. This is owing to the ease whereby a melody is constructed and the few chords or harmonies used to support it. But a careful examination of the greatest of our American hymns, those abiding ones of Mason, Webb,

Bradbury and others, will surprise anyone to discover their simple melodies and plain harmonies. Compare these with the greatest of gospel songs, such as those of Doane, Lowrey, Bliss, Lorenz, Townner, Stebbins, Gabriel and the others and little, if any, essential difference will be found.

Back of the song must be the singer, not one who merely "sings the gospel" but one who sings the Gospel, not about it, a great difference.

There is an abundance of high grade gospel music, of the right sort, embodying a positive and personal message, that is true to God's Word and Christian experience. Such songs, used by Spirit led and anointed singers and congregations are an effective volitional agency, producing spiritual results.

The songs we have in mind are not, were not, born in the theatre nor moulded along the lines of the latest "hit", evolved in tin-pan-alley, New York.

There are Great Gospel songs, great not because they are popular or have survived the test of time, but rather because in simple and direct language and melody they contain that "indescrivable something" which fastens the heart, moves the emotions and, by an appeal to the intellect, also the wills of men. Let us not lean too far on either side and certainly not sin by neglecting to make use of this great and God given agency, the gospel song.

"TENTATIVE REPORT OF THE COMMITTEE ON CORRELATING AND DEFINING WORK OF VARIOUS DEPARTMENTS OF CONVENTION ACTIVITIES"

By W. J. McGlothlin, Greenville, S. C.

With most of the recommendations of this committee the majority of our people will be pleased. There will be differences of opinion as to various points, but the report in general is moderate and constructive and represents the trend of thought in the Convention. On one point only I wish to make a few comments, that is the recommendations concerning the Education Board.

It is most gratifying that the Committee recommends the continuance of the Education Board. It must be admitted frankly that this Board has not accomplished all that its proponents had hoped for and expected of it; but it must be admitted with equal frankness by its opponents that it has accomplished something well worth while. We should be educationally poorer if it had not been in existence and at work during the past five years. It has been the rallying point of the educational interests of the Convention, it has kept the unified aspects of the question before us, it has accumulated and disseminated information on education, it has been the agent of intercommunication and mutual assistance among the educational interests of the states of the Convention. In short it has done much for us and the cause of education.

Moreover if we judge it fairly it must be remembered that it has done its work under exceptionally difficult conditions. All our thought for the five years of its existence has been centered upon our 75 Million Campaign whose success has been of paramount importance, overshadowing everything else. The Education Board was new, had no very definite field cut out for it by the Convention, had no time to find its field, and was, like many other interests, much hampered in its independent activities by the conditions under which the Campaign was carried on. Under these conditions we probably expected too much of it. It must have time to fit itself into the general machinery of the denomination, and five years under Campaign conditions are certainly not long enough for an Education Board to show what it can do. It would in my judgment be nothing short of a calamity to all the interests of the Convention to abolish the Education Board now. Education, with evangelism, is the foundation for everything else we do. To abolish the

Board would everywhere be interpreted as a backward step. All the forces that oppose education would rejoice. Without the Board the Convention, the unified will of Southern Baptists, could not express itself on education. Educational interests could have no meeting place or rallying point. Education would again become dumb in the Convention, in the general counsels of the denomination. Surely the denomination cannot afford and will not allow such a calamity to fall upon our educational interests and work at this late date. Let us adopt this feature of the committee's report without fail. Let every man who believes in Christian education give his active support to the continuance of the Education Board. On this question there ought to be no difference of opinion among those of us who support education, and we ought not to allow differences of opinion concerning the details of the Board activities to confuse us concerning the continuance of the Board itself. We can work out the details of its field as time goes on under the direction of the Spirit and in the light of our increasing experience.

The recommendations of the committee with respect to the field and functions of the Board will probably not meet with universal acceptance. In fact some of the details of the recommendations may provoke sharp opposition, and it is important that the question of the continuance of the Board should not be mixed up with the questions of the details of its field at the present time. The questions ought to be divided and be presented to the Convention in such a form as to enable us to deal with them separately.

For one thing the Committee recommends that the Board should be continued "with an enlarged sphere of activity", which of course means a more stable and adequate basis of support. All who desire the continuance of the Board will certainly approve this recommendation. If the Board is to do an important and enduring work it should have assigned to it as its regular income a certain per cent of the undesignated funds of the Convention as in the case of the other boards. This percentage would of course be fixed by the Convention from year to year as the needs of Southwide education at that particular time seemed to demand. It would then be the duty of this Board, under the general direction of the Convention, to get the largest possible spiritual return out of the money that comes to them.

It is further recommended that the Board be the mediating agency between the Convention and the Southwide institutions such as seminaries, training schools, and the Baptist University, if one should be established. This recommendation seems to me eminently wise. The same can be said as to the student work. This work must grow and its direction would seem to be naturally and properly a function of this Board.

As to the wisdom of the recommendation concerning mountain schools there seems to me more room for question. Logically, no doubt, these schools should go with the Education Board. Originally they were regarded largely as missionary agencies, and naturally belonged to the Home Board. More recently they have been growing into educational institutions, measuring up to the accepted standards for secondary schools, and this change of emphasis would logically transfer them to the Education Board. But there is much to be said on the other side. The Home Board aided in founding them, and has assisted in their support and direction from their inception. They have constituted a very important item of the Board's work. There has grown up around them much sentiment which would be seriously wounded by the effort to change their alignment. Moreover it is a work whose importance is declining and is bound to decline further as the state high schools multiply and increase in efficiency. They are local institutions and those of them that serve in the general educational developments should gradually be taken over by the states. I cannot see that any Southwide board or agency will long be needed to care for them.

Under these circumstances it seems to me that

it would be better to avoid the antagonisms and heart-burning which the effort to transfer them would provoke, and allow the rapid developments which are now going on in education, to determine their future. In South Carolina all the schools except one have been taken over by the State on the choice of the schools themselves. In Georgia the number of denominational academies is being reduced. In my judgment these tendencies will continue and ought to continue, and if they do so continue the problem will soon be solved by the logic of events. I could wish, therefore, that the Committee would eliminate this recommendation from its final report.

SEEING, HEARING, AND FEELING IN KAIFENG

By W. Y. Quisenberry

Surely the Lord liveth and worketh marvels of grace. Who can consider His handiwork as manifest in the capital city of Honan, the heart of this mighty province, and doubt it? It will be remembered that this was the province that held out longest against the entrance of the white man. This was for hundreds of years the capital of China, and many of its citizens still dream of the golden days of old, and still walk in intellectual pride. The province contains a population of 33,000,000, and thousands of its brightest students come here to its educational institutions.

Seventeen years ago when I first visited this city, we Baptists had absolutely nothing. At that time Brethren Sallee and Lawton came with me to look over the city; they were then desirous to begin work here, but it was a year later before this could be done. Now within sixteen years behold what mighty works hath the Lord wrought! We have several churches, the first just completing a building which, with galleries, can seat 2,000. Its present pastor is the gifted, consecrated, cultured McNeil Poteat, who seemingly is giving every power of body, mind and heart to preach to the multitudes who flock to hear him. Hard by this new church is a flourishing boys' school crowding every available space and greatly needing more. This church and school are in the very heart of the city.

Not many blocks away is a primary school of 300 being cared for in a rented guild hall, hundreds of others would come gladly if we had teachers and a place to take care of them. This work was begun by Mrs. Sallee, but is now presided over by a little Texas woman who is putting every ounce of herself into its guidance. I am confident she is overdoing her strength, and by all means we ought to send a well equipped man and his wife to help her at once.

But it is on the compound of fifty acres just outside of the city walls that we see the largest display of His power. Here in this campus scientifically laid off we have residences for our workers, a magnificent school for girls and young women, a splendid plant for boys and young men, with chapel and administration building, and plans projected for a boys' college. Many of these young people have already been won to Christ, and are now seeking the salvation of others. Never will I forget the Sunday morning service in this chapel; it was crowded to its capacity, including the galleries, by the students themselves. A more respectful, attentive body of students I have never witnessed. It was marvelous to hear their recitations of Scripture, and to feel the power of Christian songs. Brother and Sister Sallee have put their hearts and lives into these two schools as their majors, but they are reaching out in heart and sympathy to other enterprises such as the Industrial School for women, and the dairy department for the boys; both of which are being greatly blessed, not only to the hearts, but to the bodies and minds of the students, teaching the Chinese how to handle and care for dairy cows. This, I believe has already saved the life of many a babe, and will through the years add strength and health and happiness to many yet unborn. Through these two agencies

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHY CLOSE COMMUNION?

What is called Close Communion is a protest in action against disobedience to the commands of Jesus Christ. It is a positive assertion of loyalty to him in that it not only registers the purpose of the one who practices it to be faithful to the order of our Lord, but insists that it is the duty of others to do so. It is not enough for a Christian to say simply that he means to acknowledge the will of Christ as the supreme law of his life, he must bear his testimony to the necessity of obedience in others. If this were not so, then there would be no such thing as preaching. It is not sufficient that we should know him, we must make him known. It is not enough that we should obey him, we must lead others to obedience.

Hardly anybody would object to preaching obedience to Christ, but some object when you insist upon obedience. To preach obedience as a theory does not arouse opposition. It is when you insist on it in practice that you rouse antagonism. Close communion is putting your protest against disobedience into action. A protest in action is always more effective. Indeed sometimes it is the only way to make a protest effective, or a doctrine real. It will be more clearly seen by some examples.

The Monroe doctrine was announced more than a hundred years ago. It was for a while merely an academic matter, a theory of government, no occasion having arisen for a practical application or test of it. But the time came at last to make the matter clear, when a protest against European interference with American countries and territory must be put not simply into words but into action. Maximilian of Austria took advantage of the civil war in America to make himself Emperor of Mexico. As soon as the war was over, the government at Washington notified him that it was time to move out; and he was shot. This was protest put into action.

Again it will be remembered that in the first years of the European War, President Wilson sent several "notes" to the warring nations, some of which included protests against injury to American interests. But at last the protest had to be put into action to compel attention to it.

Or to go to the Bible for illustration of this principle. It will be remembered that when the disciples gathered in the upper room with Jesus for the last passover meal there was a scramble for places of honor and a discussion as to who was entitled to the chief place. Jesus did not protest in words, nor rebuke them with his lips. But he did in action. He rose from the table, took a basin and towel and began washing the disciples' feet, going all down the line. The lesson went home and he added some words of explanation and enforcement. But it was the action which made his words effective.

To return specifically to the matter of close communion: It is to enforce the obligation of complete and exact obedience to the will of Christ. It is not enough to preach the necessity of a life of righteousness, we must say that unless you do live a Christian life, you have no place at the

Lord's table. It is not enough to preach the obligation of every Christian to obey the Lord in baptism, to thus put on Christ and declare allegiance to him by obeying this first command to a believer. We must go further and say that until and unless you do this you have no place at the table of the Lord.

To do less than this is to be unfaithful to the Lord; it is to take away the strongest protest against disobedience. It is to preach one thing and practice another. It is to say a thing in a sermon which we destroy by the perversion of an ordinance. It is to be guilty of duplicity by preaching obedience to the command to be baptized and ignoring it when it comes to the place where it is required. It is to build up with our left hand and destroy with our right. It is to say that God commands to be buried with Christ, and then condone or ignore disobedience to the command. It is to fail of protesting where a protest is more effective.

Do we not owe it to the world and to all Christians to maintain by word and deed the obligation and necessity of true obedience to Jesus Christ. It is not a question of interpretation. Certainly all Baptists are agreed as to what God requires. It is not a question as to whether people shall conform to the requirements of a church, but whether they are willing to obey Christ. It is not a question of being agreeable or liberal, but a question of loyalty to the Son of God.

To abandon restricted communion, to open the way for unbaptized people to partake of the Lord's supper is to nullify our testimony to the ordinance of baptism. It is to require no longer burial in baptism as a condition of membership in the church. It is to relegate the ordinance of baptism to oblivion and blot out a Baptist Church.

KEEP ON KEEPING ON

There will perhaps always remain a difference of opinion as to the value of special campaigns; some believing that they afford an opportunity of quickening and education that is to be had in no other way; others believing that they are demoralizing and destructive of system and healthy growth. One will appeal to the analogy of revival meetings in the churches and the rhythmic periods of nature as seen in the changing seasons and the recurrence of night and day. The other will point to the destructive effects of cyclones and earthquakes. Nature has more moods than one, regular and irregular, so you can support your cause with examples on either side.

But whatever your attitude toward campaigns and high pressure methods, there will be agreement that the work must go on. And there is no way for the work to go on if everybody relaxes and debts accumulate. Debts and credits will generally be found in the same office and in the same book. Our boards have debits (or debts if you choose to spell it that way) because they have credit at the banks and because they credit (or believe in the) Baptist people.

But what we are wanting to say now is that our people cannot breathe a deep sigh of relief, sit back in an easy chair and quit. It may be that there are some Baptists, and this may include some preachers, who can never bring themselves to do any big or worthy thing unless there is a great hip-hip-hurrah being made at the time. It seems that music is necessary to dancing, and for some people the accompaniment of a great noise is necessary in the performance of a big task. There are people who can fight better under the inspiration of a Rebel yell. If so, let them have it. But most of the fighting in the recent world war seems to have been done by slipping up on the foe at midnight or in the darkness just before day with as little noise as possible. Things have changed from the enthusiasms of madness to the astute deliberation of strategy and the quiet cunning of military tactics. There is more mind and machinery and less of wild hurrahing.

But whatever the method, this much at least has to be borne in mind; the work goes on, campaign or no campaign. The campaign did not create a single obligation for a Christian and

its passing does not leave us under less obligation than when it was on. My pledge to pay a certain definite amount to the work being done by the denomination did not create any obligation whatever. Neither did it add to my obligation. This obligation rested on me before any campaign came and would have been there if no campaign had ever come. Again I say the campaign did not create it. It simply recognized an obligation which was already upon me.

The man who made no pledge to the campaign was just as much under obligation to help do the work and give his money for it as the man who did make a pledge. He did not escape an obligation by refusing to pledge. He repudiated the obligation and was false to his profession of faith in Christ if he refused to help. The fact that the strenuous days of April are gone and the pressure from outside is temporarily removed does not diminish the obligation to give the gospel to the lost and bring all the blessings of the gospel to all men. May and June and July are as good months as March and April. Blessed is the man and the church who can and will continue the work of saving and sanctifying men, of ministering to body and mind and soul for twelve months in the year. The Tree of life which you will find growing by the River of Life, brings forth its fruit every month, bearing twelve crops of fruit. Campaigns may come and campaigns may go, but the business of the kingdom goes on forever. You and I will have to keep on keeping on.

MODERNISM AND HEATHENISM

Now we are not hunting up odorous comparisons or seeking to make offensive references, but have found in the Bible a description of modernism that is too apt and exact to pass without mention. It is the boast of rationalists or modernists that they do not worship a book, that they are not Bibliolaters. They do not accept or honor the Bible as authoritative, indeed repudiate external authority and acknowledge only the authority of what is on the inside of them, the reason, or spirit, or illuminated conscience, or whatever name may be given it.

One of them puts it in these words: "Modernists are transferring it (religious authority) from the Bible to the person of Christ, which means to the soul of man. The laws of nature as received from modern psychology and the principles of social progress, are all the authority that he wants." Now the man who believes in the Bible as the authoritative revelation of God and expression of the will of Christ, does not deny the value of reason nor refuse its aid in discovering the will of Christ; any more than he refuses the aid of artificial light in addition to the sunlight. But it never occurred to him to boast that he had no use for the sun because he has a tallow dip or even a mazda lamp.

But what is the connection between modernism and heathenism? Just this: To adopt rationalism as the method of discovering the will of God is to put one exactly where Paul puts the heathen in the first and second chapters of Romans. He speaks of them as "Gentiles that have not the law, do by nature the things of the law, these not having the law are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith." This is exactly the situation one finds himself in who adopts the attitude of the rationalists. He shuts out the light of divine, supernatural revelation as given in God's Book and confines himself to what he knows of the will of God from the laws of his own mind. It is as if one deliberately chose to turn away from arc lights and went back to tallow dips.

And yet these people assume an air of superior wisdom and talk about being progressive and liberal. If you read right on in this same epistle of the Romans till you come to the third chapter you will find these words: "What advantage then hath the Jew, or what is the profit of circumcision?" And the answer follows immediately: "Much every way: first of all, that they were in-

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trusted with the oracles of God." You notice the first advantage that he ascribes to the Israelite over the Gentile is that he has the Bible, the revelation which God has given in his Book. And so great is this advantage, so wide is this difference, that though Paul says "First of all" he has the Bible, he never adds any second advantage. That is enough to eclipse all the rest.

It would hardly occur to anybody nowadays to think of a heathen as having the advantage of a Christian or of a Jew because the heathen has the light of nature to guide him. And yet that is exactly the attitude of people who boast that modernism has delivered us from bondage to a Book. The inevitable logic of such a position is, let us all turn heathen, burn the Bibles and adopt the slogan, Back to Nature. There is a small squad of such paranoiacs in the world who advocate dressing in sunshine and living on raw foods, but it will hardly become popular.

QUESTIONS BY A BAPTIST FOREIGN MISSIONARY IN JAPAN ARE BAPTISTS IGNORANT? YES OR NO?

There may have been a time in the past when the charge that our people were opposed to education, at least in some sections of our Southland, had some foundation in fact. But surely today with all the emphasis we have been laying on the importance of building and equipping, manning and supporting scores of distinctively Baptist academies, colleges, seminaries and training scholers for the present and future generations of our young people, any Southern Baptist would be quick to resent the insinuation that our people were ignorant or that we opposed in any way the acquirement of the highest possible development among our people in all true knowledge or that we were willing to close our ears against any correct information regarding any phase of our multiplied activities.

Now if we all agree that this is our attitude, then I wish to ask if Southern Baptists are really ready and willing to the alternate question:

Are Baptists Indifferent?

Surely we do not know or we do not care, if after our attention has been called to specific cases of need which we can and should meet with co-operative service in doing the Master's work, we should still fail to do our best toward bringing relief to the needy cause. "Preaching the gospel to the regions beyond", evangelizing the unreached multitudes in non-Christian lands is no new experiment. It is an actual piece of work going on year in, year out, month by month and day by day. Our Baptist forefathers received the direct command to do this definite task. We their offspring have accepted the unfinished task as our heritage. We have sent our missionaries into many lands to carry on, while some of us have stayed at home to carry on Christ's last command.

So we are co-workers together with God, and partners in building up His Kingdom among the nations of the earth, fellow-helpers to the truth, witnesses to the saving power of the gospel and bearers of the after-resurrection message of the Master unto the uttermost parts of the whole world. This is true only if we are really alive to the calls for help from every mission field.

Are Baptists Asleep?

In this third question there lies the suggestion of hope. If only asleep, our Baptist hosts may be awakened. Perhaps it is not indifference nor yet ignorance concerning the needs of the work and the workers on the foreign field but only that our people are taking a little slumber. When aroused from sleep they will be refreshed and go to work again in greater earnestness than ever before, as they see the golden harvests being gathered into the garner by other wide-awake workers. Baptists of the South, brethren beloved in the Lord, awake and save the day with your prayers and your offerings. Your missionaries need the money you can pay into the Lord's treasury. They need it for food and clothes and for the education of their children.

COMPARATIVE STATEMENT OF SUPPORT OF JAPAN MISSIONARIES

Compiled by Dr. Leigh Layman, 1922

(We came to Japan 20 years ago and so I use the figures that correspond to incomes received by missionaries after 20 years instead of those for first or second term of service. Allowances for four children are also taken as a model.) J. F. R.

Man and Wife	Salary
Children Allowances (Four above 10)	Outfit
Furlough	Pension
Southern Baptist.....	\$1,600
Northern Baptist.....	1,900
Southern Methodist.....	2,000
Northern Methodist.....	2,100*
Southern Presbyterian.....	2,000
North Presbyterian.....	2,250
Episcopalian.....	2,870
Congregationalist.....	2,500
Y. M. C. A. Secretary.....	3,200
(70% of college expenses)	

\$ 800	\$300	\$1,600	None
1,330	700	1,800	\$1,375
1,072	500	2,000	Some
800	Furniture	1,900	Some
950	?	?	?
1,100	450	2,000	1,800
950	300	2,000	On request
950	300	?	None
800	600	Varies	1,600

NOTE: Some of the above figures have advanced to higher sums within the past two years. I have a record of 1922 only.

The Judson College Commencement will include Sunday, May 25th. On that day the Baccalaureate Sermon will be preached by Rev. L. R. Christie, D. D., Pastor of the First Baptist Church of Meridian, Mississippi. At 8:00 P. M. the Missionary Sermon before the Ann Hasseltine Missionary Society will be preached by Rev. W. O. Carver, D. D., of the Southern Baptist Theological Seminary, Louisville, Kentucky. On Monday, May 26th, at 8:00 P. M., will occur the Graduation Exercises, with Address by Rev. E. C. Dargan, D. D., of Nashville, Tennessee.

PROGRAM Of Southern Baptist Bible Conference at Atlanta

May 13-17, 1924

In the Central Baptist Church Tuesday Evening. Other Meetings in the First Baptist Church.

Song and devotional services in charge of E. A. Petroff, Blue Mountain, Miss.

Twenty-five minutes for each address except on Tuesday evening.

Tuesday, May 13, 7:00 P. M.

W. L. Pickard—"Christ and the Resurrection".

Lincoln McConnell—"Who Was Jesus?"

Wednesday, May 14, 12:30-2:30 P. M.

R. K. Maiden—"The Natural vs. the Spiritual".

G. J. Rousseau—"Baptist Education".

Thursday, May 15, 12:30-2:30 P. M.

H. C. Wayman—"New Light From Archaeology".

J. J. Taylor—"Deliverance From Current Turmoil".

Friday, May 16, 12:30-2:30 P. M.

J. W. Porter—"The Inspired Bible".

J. P. Williams—"Evolution in Tax-Supported Schools".

Saturday, May 17, 12:30-2:30 P. M.

J. R. Hobbs—"Do We Need a Confession of Faith?"

T. T. Martin—"Evolution or Christ, Which?"

A. B. Vaughan—"What Is Expected of Ministers and Teachers in a Time Like This?"

Note 1. Time of midday meetings subject to change.

Note 2. General discussions when time permits.

T. P. Stafford,
V. I. Masters,
Committee.

BUDGET DEPARTMENT

By N. T. Tull

Many Churches Not Reporting

We have closed our books for the Convention year and find that many churches did not make an offering to the Campaign during the April round-up. The pastors and leaders of these churches should see to it that a cash offering is taken during May or June. If the pastors should arrange for an all-day meeting on their regular preaching day we are sure the associational organizer would be glad to co-operate in furnishing special speakers for the occasion. The more money that each church will raise during the spring months the easier it will be in the fall to pay the amount remaining unpaid.

Keep Associational Organization Intact

A letter has gone out to each worker composing the steering committee in each association urging the importance of keeping the associational organization intact and pushing right on during the next two months in an effort to reach every church and secure a cash offering on the Campaign. May and June are the best months in the year to plan all-day meetings in the churches with the prospect of reaching a large percent of the membership.

During this last year of the Campaign it is going to be absolutely necessary that we take no vacations but that every possible effort be put forth every month of the year if we would raise the million dollars that must be raised in Mississippi.

Perfect Organization in Churches

We hope that no church will neglect to revive the Campaign organization and get it in good working condition for completing the present Campaign and for putting on the program that shall follow. Many churches have revised their organization and sent in the miniature revised service roll and where this has been done the good results are already manifest. We must come to realize that when every other effort has been put forth that we must still have thorough organization in order to reach the people and bring them to do their full duty in support of the Lord's work.

The Importance of Systematic Giving

After every high pressure round-up we are made more and more conscious of the fact that the high pressure method is a failure when it comes to raising sufficient money to carry forward the Lord's work. The churches that are on the budget plan and are making their remittances regularly every month are the churches that have made a good showing on the Campaign. Our pastors and churches should begin early to study the budget plan and be able to put it into operation in all its details at the close of the present Campaign. An intelligent knowledge of Bible Stewardship, with the budget plan in operation through which the people may express and register their stewardship, is the only hope for putting the great kingdom work on a sure foundation.

Monday, May 12, anniversary of the birth of Florence Nightingale, has been selected as national hospital day. The Baptist Hospital of Jackson will celebrate the occasion Monday afternoon from two to four. The public is cordially invited to visit the hospital and the nurses' home between these hours Monday.

Remember the nurses' home on hospital day, Monday, May the 12th. The hospital has started a fund for the erection of a nurses' home and Mrs. Mary Peguees of Tupelo has contributed the first dollar to this fund.

(Continued from page 3)

we have access to many homes that otherwise would have remained closed to us. We have gotten the respect and attention of many high officials who, having seen our works, are now willing to hear of the Master who bade us seek the salvation of all men, of body, mind and soul. Perhaps some are saying that this kind of work is not for missionaries, but did He not feed the hungry? Did He not seek to heal bodies of the diseased? Did He not seek to dissipate ignorance and prejudice in a practical way, as well as teach that "God is a Spirit, and they that worship Him must worship Him in spirit and truth". About all, and through all that I saw in Kaifeng there seemed to be the spirit of reverence and worship and spiritual purpose.

Here lives also the zealous, energetic, terribly in earnest H. M. Harris, who is giving his life night and day to evangelism and the training of preachers. He has a Ford and it does not get any rest except when he is trying to preach, or teach others to preach. There are a number of young preachers, some with wives who are now studying in Kaifeng, and they in turn have gathered about them a school of boys and girls and women whom they are seeking to teach while they are being taught. It was really pathetic as I looked into this combination of men and women, and those whom they were teaching crowded into the little temporary building anxious to hear the visiting brother from abroad.

Brother Harris and the missionaries at Chinkiang believe very strongly that we ought to have a Seminary located somewhere between these inland cities for the purpose of teaching these Chinese preachers in their native tongue. They have already forty preachers who are anxious to be taught God's word in their native tongue, and will never attempt to study English. Their ambition and purpose is to be content to preach God's word to their own people in their own language. They believe that they have not the time nor the money to master a foreign language in which to study the Bible, and I cannot but feel that these missionaries are right in their belief and contention. Several generations will pass into eternity, hundreds of millions perhaps, before they ever know a word of English. Surely there must be some one, or more lovers of Christ who will make possible such a school where these Chinese preachers can be taught now in their own tongue. Our Board has no funds which can be used for such a school. Surely there is some one who, if he could see the hunger and yearning desire of these men to know God's word, would furnish the money for the building, and release some of our present missionaries to teach them, or provide others who would be glad to do it.

Harris is seemingly undertaking several men's work. Our greatest anxieties, perplexities, and rejoicings are because of the marvelous growth that God has given us. The equipment and missionaries which the 75 Million funds enabled us to provide has created a greater and yet more pressing demand for yet larger giving. God has been infinitely good to us in the home-land, and many of us, since we made the 75 Million pledges, have been blessed with additional wealth. Are we willing to follow His leadership in these ripening fields in gratitude for His blessings at home? Surely His goodness both at home and abroad ought to stir us to larger consecration. What will the answer be?

ANNOUNCEMENT BIBLE CONFERENCE AT ATLANTA

The first meeting of the Bible Conference in connection with the Convention at Atlanta will be Tuesday evening, May 13 at 7 o'clock in the Central Baptist Church. (Note the place). On the four following days from 12:30 to 2:30 o'clock p. m., in the First Baptist Church will occur the other four sessions.

The special speakers for Tuesday evening are Dr. W. L. Pickard, Dr. R. J. Pirkey and Dr.

Lincoln McConnell. Final announcements for the other sessions will be made soon.

T. P. Stafford, Chairman.
V. I. Masters, Secretary.
Committee.

BAPTIST PASTORS AND "UNION MEETINGS"

In the Baptist Record of April 24th, there is found an article on "The Laymen and Union Meetings". Brother Tull wrote as a Baptist layman to Baptist laymen from a layman's point of view. I write as a Baptist pastor to Baptist pastors from a pastor's point of view.

The first thing I want to say is that I am an unqualified, uncompromising believer in evangelistic union meetings. I have held more than 100 meetings in Mississippi, and I have tried by the help of the Lord to make every one a union meeting. Furthermore, I don't believe that any Baptist pastor or any Baptist evangelist should dare hold any other kind of meetings but gospel union meetings. John the Baptist, Christ, the Apostles and every true Baptist preacher from the beginning of the Christian era have held union meetings only. I believe further, that the holy scriptures teach only union evangelism, and that no church, pastor nor evangelist has any Bible authority to hold any other kind of revival services except evangelical union meetings. This brings us to the question, what is a union meeting? It is not the namby-pamby, wishy-washy, milk and cider, weak kneed, run down at the heel "Dear brethren and sisters and friends", "Strike the saw dust trail" slush, that the globe-trotting, high-pressure evangelists (pressing for high pay) call "union meetings". But an evangelical union meeting is the union of believers in the great doctrines of repentance, faith, baptism, the final perseverance of the saints in Christ Jesus, and the Lord's Supper, as taught in the word of God, all united in the work of winning souls for the glory of God. One of the first lessons I learned when a boy was that oil and water won't mix. Another great theological lesson I have learned is that the doctrines of salvation by grace and salvation by works or inherited grace won't mix; that baptism by sprinkling or pouring does not agree with the Bible baptism by immersion; that apostasy and the final perseverance of the saints, and the sacred ordinance of the Lord's Supper observed as a social function or as a Christian ordinance instead of a commemoration of the sufferings and death of our Lord for us, won't unite. "How can two walk together except they be agreed?" 2 Amos 3:3.

My conception of an evangelical union meeting is a meeting under Baptist control with a sure enough Baptist preacher in the pulpit preaching the distinctive Bible doctrines, and everybody attending the services. These conditions will invariably result in a Bible union meeting, for there is something to unite, to unite with, and unite to.

Brother Tull always writes good, sound, sane, sensible things, but he has this time let drop from his pen a most orthodox and timely article. It is the best thing on the subject I have seen. I endorse it lock, stock and barrel, powder, bullets and all. He didn't overstate facts in the statement, "Union Meetings constitute the most enervating influence to which the Baptist Churches are subjected in Mississippi, as church after church and community after community have fallen under the spell of the union evangelist."

I declare unto you, my fellow pastors, in my opinion, religious affairs are getting into a very deplorable condition and Baptist stock has depreciated in orthodoxy and religious efficiency alarmingly in the past two years in Mississippi. Do you ask why? What is the matter, and who is responsible? Well, I have talked with many of the leading pastors and laymen among Baptists, Methodists, Presbyterians and Episcopalians, and it was their general verdict that genuine spirituality among the church people is on the wane; that real church loyalty and church attendance

is on the decline; that the times demand fulsome programs and sensational preaching and that most churches desire noted evangelists instead of pastors to hold their revival meetings. When I asked the cause of these lamentable conditions, the answers have been union meetings, sensational evangelism, the breaking down of denominational lines, and the counting of noses instead of conversion of souls. I will mention only the name of Bishop Bratton, with whom I talked for two hours on the train and the above was the substance of his diagnosis.

Brother Tull says, "It is not conceivable to my mind that our Baptist pastors would permit their churches to join in union meetings if it were not because of tremendous pressure on the part of their laymen in favor of the union meeting. The trouble undoubtedly lies with the laymen in the churches."

No, I don't think the laymen are entirely responsible. I was pastor in Jackson and was present at the City Pastors' Conference when the Gypsy Smith undenominational union meeting was born, and some of the Baptist pastors took a leading part. The pastors passed the resolution inviting the evangelist, appointed the various committees, called a mass meeting of the laymen and practically turned the matter over to them. Well, the great preacher came and preached for three weeks, had hundreds of cards signed, and the meeting was pronounced a great success. The preacher was accused of being a Baptist, but it didn't break out on him while at Jackson, and two other denominations claimed him.

The Flying Squadron was organized of all denominations, and no denomination which flew over the state endorsed by Baptist pastors and Baptist churches, telling of their marvelous conversions, funny stories, and decrying sectarianism.

But why discuss the Flying Squadron, as they are about dead? Yes, but the effects of their work are not dead! The same great evangelist has held like meetings in most every city in Mississippi with like results, and we are reaping those results from which it will take Baptists ten years to recover!

Some pastors seem to fairly feast on flighty union meeting fads while their flocks famish and faint. Let us hear the word of the Lord on that subject: "Woe be to the shepherds of Israel that do feed themselves. Should not the shepherd feed the flocks?" Ezekiel 34:2-5-7-10. "Feed the flock of God which is among you, taking oversight thereof." 1 Peter 5:2. "Take heed therefore unto yourselves, and to the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." Acts 20:28. "O Timothy, Keep that which is committed to thy trust which some professing have erred from the faith." 1 Tim. 6:20. "Hold fast the form of sound words—That good thing which was committed unto thee, keep by the Holy Ghost." 2 Tim. 1:13-14. "For a bishop must be blameless, as the steward of God—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7-9.

May I modestly suggest four safe Don't Rules for pastors to work by as to union meetings?

1. Don't become so closely allied with any pastors' conference that you feel under obligations to give assent for fear of offending some brother of different faith.

2. Don't endorse by your presence and patronage anything that won't square with the word of God.

3. Don't thrust upon your people that which you don't believe yourself the Bible teaches, and which you will have to unpreach later.

4. Don't obligate and burden your church financially to support what you denounce as heresy.

In writing this I may be roaming an open gas field with lighted torch, for more than one pastor has lost his head for expression on this subject, but in the language of the old brother's prayer, "Them's my Sentiments".

—Geo. W. Riley,
Liberty, Miss.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Statements, Observations and Requests

1. Campaign receipts for the year ending the night of April 30, 1924, amounted to \$381,491.08. This is against \$444,246.97 for the year ending May 4, 1923. You will observe that we closed the books four days earlier than we did last year. This was partly because the Mission Boards urged us to do so. We have always preferred to close on time, but finding the first year of our connection with the work that they had been kept open the year before until the 4th of May, we held open until the 4th in order to make a full year. We have not, however, lost much by closing the 30th, for practically all the contributions were in by that time. We have perhaps received \$15,000.00 since the 30th. It is now the 3rd of May. Our loss was in April. The receipts for April 1924 amounted to \$201,000.00. For April of this year they were only \$130,673.99. Our people in many sections have put forth a strong effort, but we are feeling now the effect of a short crop in Mississippi last year more than we did in the fall. There are many good men who want to pay every cent of their pledge, but are finding it impossible to borrow money with which to finance their own affairs. Of course, this should not and does not excuse the men who can possibly pay.

There is a way out: "If my people who are called by my name shall humble themselves, pray and seek my face and turn from their wicked ways." The Lord has promised that if we do this, that he will heal our land. We are expecting a good crop. Under present conditions, people will listen to the Lord's teachings better than in times of prosperity. We are hopeful also because of the determination on the part of so many to pay all they have pledged because of the expectation on the part of many who have paid up to pay even beyond what they pledged. Let us determine now that we shall begin paying by the month or by the week and by consecrating ourselves afresh to the service of the Master. In this way Mississippi can reach her quota by the end of the year. Let us not put it off until the end of the year, but begin now.

2. The Evangelistic Institute to be held at Clinton on June first to fifth inclusive is going to be very interesting. Dr. J. B. Tidwell, Teacher of Bible in Baylor University, is a unique character. He arrests your attention before you scarcely realize it and he holds you. It will be a great treat to hear him.

Dr. W. O. Carver, the Philosopher of the Southern Baptist Theological Seminary faculty, needs no recommendation to those who have heard him. These men assure a treat for those who attend. Let no pastor miss the opportunity.

The College and the State Board will pay the board bill of the pastors who attend. We trust the churches will do the generous part by paying the railroad fare of their pastors, for the churches will be more than repaid as a result of the inspiration, the information and the enthusiasm which the pastors shall carry back.

3. It is exceedingly important that every pastor and layman who possibly can do so shall attend the Southern Baptist Convention which meets in Atlanta on May 14th. We trust that the churches will make it possible for the pastors to attend by supplying them with expense money. In this day of tremendous opportunities and responsibilities no pastor can well afford to miss the Southern Baptist Convention. Every one who goes should go praying, for this is a Convention which will require unselfish praying. Our greatest danger in the next Convention is that selfishness shall interfere with co-operation and shall obscure our vision so that we shall not be able to see the Lord's plan and program for the work.

PROGRAM FOR THE EVANGELISTIC INSTITUTE TO BE HELD AT CLINTON, JUNE FIRST TO FIFTH INCLUSIVE

9:30 A. M.—Song and Devotional Service conducted by Dr. E. O. Sellers of New Orleans.

10:00 A. M.—Bible Lecture by Dr. W. O. Carver of the Southern Baptist Theological Seminary, Louisville, Kentucky.

11:00 A. M.—Address by Dr. J. B. Tidwell, teacher of Bible in Baylor University, Waco, Texas.

4:00 P. M.—Round-Table discussion for pastors with a leader each day. The subjects for the Round-Table discussions are as follows: (1) Stewardship; (2) Evangelism; (3) The Finished Product of the Campaign; (4) The Forward Movement. The leaders have not been selected yet.

7:00 P. M.—Sunset Service. Two of the speakers will be Reverend Gaston Duncan of New Albany and Reverend George F. Austin of Ellisville. Others have not been heard from.

7:30 P. M.—Devotional led by Dr. E. O. Sellers.

7:45 P. M.—Dr. W. O. Carver.

8:45 P. M.—Dr. J. B. Tidwell.

There may be a few changes made in the order of the program, but this is the substance of it. It will be well worth every pastor's time to attend every session. We are giving more time to Bible study than heretofore. We have not filled the program so full in order to give time for recreation and study between lecture hours.

A. F. O'Kelly,
B. H. Lovelace,
M. O. Patterson,
R. B. Gunter,
Program Committee.

HOME BOARD EVANGELISTIC CONFERENCE

8:00-9:00 o'clock A. M., Thursday, Friday, Saturday, May 15, 16 and 17, First Baptist Church, corner Peachtree and Cain streets, Atlanta, Georgia, 1924.

PROGRAM

Thursday, May 15

8:00 A. M.—Devotional. Home Board Quartet.

8:15 A. M.—"Do the Work of an Evangelist"—Dr. John R. Sampey.

9:00 A. M.—Announcements.

Friday, May 16

8:00 A. M.—Devotional. Home Board Quartet.

8:15 A. M.—"Value of Evangelism in Denominational Programs"—Dr. L. R. Scarborough.

9:00 A. M.—Announcements.

Saturday, May 17

8:00 A. M.—Devotional. Home Board Quartet.

8:15 A. M.—"Scriptural Evangelism"—Dr. Geo. H. Crutcher.

9:00 A. M.—Adjournment.

A Cordial Welcome

The brethren are cordially invited to these Conferences. We have a great program. Look at it—the subjects and speakers!

The Home Board quartet will lead the singing. Dr. O. E. Bryan, who returns to us June 1st as Superintendent of Evangelism, will have charge of the program.

We are praying that these services may reinforce the sessions of the Southern Baptist Convention each day with a mighty tide of spiritual power and evangelistic fervor.

Come promptly. Each service lasts just an hour.

—B. D. Gray,
Corresponding Secretary.

BOOKS

The Christ of the Logia

This is another book from the prolific pen of Dr. A. T. Robertson. Like St. George (if we remember the story right) he chases the dragon into the recesses of the cave and spears him. That is to say Dr. Robertson takes up the guage of battle with the critics about the person of Jesus and follows them back to the "Logia" and shows that this ancient document, whatever it is gives us the same picture of Jesus as we find in the gospels. Well, we haven't been able to get deeply interested in the "Logia" or "Q" and think they have been considerably overdone, but Dr. Robertson makes their recesses resound with the noise of the chase and it is great sport, to those who like it. The book, however, has nine other chapters which are reproduced from previous writings of the author and are well worth preserving in a book. They are about Jesus as portrayed in the four gospels, and several other things of special importance in these gospels. It is published by the Baptist Sunday School Board; price \$2.00.

The Ten Greatest Chapters in the Bible

Dr. J. C. Massee, well known as the pastor of Tremont Temple Baptist Church in Boston, is manifolding his ministry by publishing from time to time sermons preached in his Boston pulpit. This volume is a series on the Creation, Giving of the Law, Atonement, Christ in Isaiah 53, The Prodigal, The Comforter in John 14, Pentecost, Heb. 11, 1 Cor. 15, Rev. 21. These are well selected and are chapters which every Christian will be glad to have interpreted afresh. Dr. Massee is a great preacher, as many of us who have heard him can testify. It is published by the Sunday School Board and sells for \$1.50.

The Cross of Christ

This is a book of over 100 pages bound in vellum, published by the Western Baptist Publishing Company of Kansas City. The author is Dr. S. M. Brown, editor of the Word and Way, who is not only a clear and forceful writer and thinker, but also a preacher of ability. Dr. Brown is giving in this book discussion of the atonement with its accompanying doctrines of justification and regeneration. He believes he has found a new theory and a correct explanation of the atonement which is different from the ordinary Calvinistic or Arminian doctrine. It remains to be seen how well he succeeds in making it convincing to others. He believes that people are justified not by faith in Christ, but by the work of Christ independently of and previous to faith. And that only a refusal to accept the truth brings condemnation. He then has to explain of course the condition of the heathen, which we confess is not very clear to us. The logic of it, it seems to us, would be that after the death and resurrection of Christ it were better that no preaching should be undertaken. But this book of Dr. Brown's will set you thinking and studying. It is on the most vital subject in religion and will well repay reading and study.

A CORRECTION

In some way—possibly through my own inadvertence—in my article of Bible Jottings in your issue of May 1st, the word "it" was used in reference to the Holy Spirit. It should, of course, have been the word "He".

—E. B. Hatcher.

Mr. W. D. Upshaw, Congressman from the Atlanta district, has announced his candidacy for Vice-President of the United States.

Dr. E. K. Cox made our office a call on his way to his new pastorate in Gloster. He comes to do a man's share of work in Mississippi as he has done in Tennessee. He is the author of a very popular manual on Christian Stewardship, a book used widely in the South for study classes.

Mississippi Woman's Missionary Union

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Delegates to the W. M. U. in Atlanta

(The following are the names sent to Headquarters and to Mrs. Aven. Others who may attend, please notify us or apply to the registration table in Atlanta.)

Mrs. A. J. Aven	Mrs. Frank V. Johnson
Miss M. M. Lackey	Mrs. E. K. Lide
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Mrs. A. J. Simmons	Mrs. J. L. Johnson
Mrs. Sid Rainwater	Mrs. W. B. Haynie
Mrs. Guy Waldrop	Mrs. J. C. Rimes
Mrs. J. B. Lee	Mrs. W. A. Roper
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Mrs. D. A. McCall	Mrs. A. Q. May
Mrs. John W. Brown	Mrs. Edward Yerger
Miss Sallie Payne Morgan	
Miss Millie Mae McClelland	

What Will Make Your Nation Great?

Do the bidding of the Father
 If you'd make your nation great;
 Honor Him as His just steward
 If you'd better serve your State.

Give your time and love and service,
 All you are just consecrate—
 Be a steward of the Father
 If you'd make your nation great.

We can win the world for Jesus
 If we will obey God's call
 Be His stewards as He wishes,
 Send His blessed word to all.

Do you know a better method
 Whereby you may serve your state
 Than to make the whole world better
 All mankind to elevate?

—Mrs. R. B. Gunter.

The list of delegates to the W. M. U. Meeting in Atlanta may be found on this page. This list is of course made up from the names that were sent us. We trust a number of our women can attend this meeting, as visitors. As all doubtless know we can have only forty delegates from each state. Credential cards will be given our delegates when they reach Atlanta. You all read directions for registration in last week's Record, doubtless. Be sure to register on time.

The Bible Study topics for 1925 are here given that those of you who propose to get out year books for your local societies may have them in time. I trust that each society will use these topics in their monthly Bible studies.

In making out our annual report for Headquarters it is so necessary to know just what points on the Standard of Excellence each society has reached, so if Secretaries will be careful to mark this on the last report sent in it will help your Secretary much as she makes up her report. All will do this in future I am sure.

Beloved, have you books that you have read and would like to pass on to some one else who needs them? Fruitland Institute, Hendersonville, N. C., is trying to secure a much needed library. Just one book from a number of us would mean a great many in the long run. Send one to Miss Martha Sullenger, at the above address; and then see what a nice letter of thanks you will get from her. They are specially in need of a good Encyclopedia.

Our Miss Ruby Quillin, who has done such excellent work at the Good Will Center of the W. M. U. Training School, has been recently through deep waters. A beloved sister has slipped away to the Better Land, and left behind four little ones for Ruby to love and care for. Send her a letter of sympathy and appreciation; for I am sure we all do greatly appreciate her splendid work.

Program Topics for 1925

January—For Christ's Sake and the Gospel.
 February—Struggle for Religious Liberty in America.
 March—The Heritage—Home Mission Opportunities.
 April—Present Day Persecutions in Europe.
 May—Southern Baptist Educational History.
 June—Foreign Missions.
 July—Our Schools in Foreign Lands.
 August—Home Missions.
 September—Stewardship of Time and Personality.
 October—Ways of Winning (Year Book).
 November—The Child and the Future of the South.
 December—Children of Other Lands.

Bible Study Topics, 1925

January—Mary, the Mother of Our Lord.
 February—Deborah.
 March—Miriam.
 April—Esther.
 May—Lois and Eunice.
 June—Priscilla.
 July—Pharaoh's Daughter.
 August—Elizabeth.
 September—Mary and Martha.
 October—Lydia.
 November—Jocbed.
 December—Hannah.

Y. W. A. Special

How many Y. W. A. girls have decided to go to Ridgecrest, N. C., June 17-27? Make your vacation worth while to mind and soul as well as body. We will have a veritable feast of spiritual things every day. Our mornings for information, afternoons for recreation and relaxation and evenings for inspiration.

Write me for an enrollment blank and send in your enrollment fee of \$2.50 to Miss Mather at once.
 —Fannie Traylor.

To the Baptists of Mississippi

Our school has closed and I am indeed glad to be back home again.

Our school, Stockton Valley Academy, in the mountains of Tennessee, we feel, has received many blessings in our past year's work and I am very proud to say that the people of Missis-

issippi have taken a part in this. We wish especially to thank the Woman's Missionary societies that have been so kind to us and have helped so generously in our dormitory needs. We wish also to thank the ones that gave scholarship offers to our students. I believe I can truthfully say it has been greatly appreciated on the part of the students and I trust that you may, some day know what you have done for them and what it will mean to them as our future men and women.

The people of Tennessee have also been a great help to us. The mountain people raised over one hundred dollars to go to our laboratory. We do not expect this to put one in for us, but we hope to have a sufficient amount raised by July to put our laboratory in. We are trying to put our school on the accredited list next year. We feel if there is any place where the boys and girls need every opportunity that high school can give it is in the mountain sections, since there are so many of them that can't go to college. We know they will be the future citizens and through them we hope to better conditions.

I appreciated what Woman's College meant to me at the time I was in school there, but the appreciation I had then was not to be compared to what it means to me now. I have, through experience, facing obstacles, and seeing men and women, boys and girls go through life without Christ in their hearts, come to realize what my training at Mississippi Woman's College means to me. I prize it highly and love and thank each one of my teachers for what they did for me.

It is to the Baptist people of our state that I wish to say, send your boy and your girl to a Christian school where they will receive the training they should have to prepare them to become useful men and women and be able to carry on the work of our state as God would have them to.

—Rhoda Todd.

Some inquiries and statements have come to us with reference to the record of Senator Underwood on the prohibition question. We do not enter into the question of politics, but as a matter of information to those who have written us we give the following from The Alabama Citizen, a prohibition paper. And we have seen no denial of the statements it contains. Here it is:

Senator Underwood in his Montgomery speech stated that he would stand on his record. What is his record on prohibition? In the Senate he voted—

Against the Eighteenth Amendment,
 Against war-time prohibition,
 Against prohibition in the District of Columbia and proposed an amendment leaving it to the voters of the District, including negroes,
 Voted against the Volstead Act,
 In Alabama he was against:
 State Constitutional Amendment,
 State-wide prohibition laws,
 Twice in Jefferson County (where he lives) he was against prohibition in the local option elections.

No one has ever proposed any kind of prohibition of the manufacture and sale of liquor that Senator Underwood has supported.—The Alabama Citizen.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

June Convention Month

June is the month we have our District B. Y. P. U. Conventions. The programs are in the hands of the printer and we are enthusiastic over the possibilities of the outcome of these meetings. The program in outline is something like this:

First Day

P.M.

7:30—Praise Service.

8:00—Greetings.

8:15—Sermon, "Missions the Mission of the B. Y. P. U."

9:00—Let's get acquainted—Social hour.

Second Day

A.M.

8:30—Praise Service.

9:00—"The General B. Y. P. U. Organization."

9:30—Junior B. Y. P. U. Plans and Programs.

10:00—Intermediate B. Y. P. U. Plans and Programs.

1:30—Senior B. Y. P. U. Plans and Programs.

11:15—Special Music.

11:20—The Baptist Denomination, Yesterday, Today and Tomorrow.

12:00—Lunch.

P.M.

1:30—Praise Service.

1:45—Announcements—Library Offer, Assemblies.

2:00—Question Box Opened.

2:30—The Associational B. Y. P. U.—Discussed—Dramatized.

3:15—Address, "Your Life Invested vs. Your Life Spent".

3:55—Banners Awarded—To church on B. Y. P. U. Efficiency;

To B. Y. P. U.'s on Basis of Schedule of Activities.

7:30—Praise Service.

8:00—Reading, "The Other Wise Man".

8:20—Closing Address.

Some of Baptists' BEST talent will be used in these meetings. TWO things will be featured that make up the ideal of the programs, INSPIRATION and INFORMATION. Special emphasis will be given to THE GENERAL B. Y. P. U. ORGANIZATION. This means the B. Y. P. U. as a Training Service with full corps of officers; Director, Assistant Director, General Secretary, Chorister and Pianist, with all departments of the B. Y. P. U. work under this general organization. The Associational B. Y. P. U. will also be emphasized.

The schedule for these conventions are as follows: Pontotoc, June 10-11; Philadelphia, June 12-13; Rich-ton, June 17-18; Magee, June 19-20; Brookhaven, June 24-25; Clarksdale, June 26-27.

There will be no limit to the number of delegates. You will register on arrival at the convention church, pay a fifty cent registration fee and will be given as your very own, a

Song Book, a Badge, a Program and Free Entertainment. Your registering makes you a delegate.

We are mailing to all pastors soon a POSTER to be put up in the church that will give information and suggestions regarding the conventions. As soon as these reach the pastors we trust they will lose no time in hanging them up and reading them to the church.

We hope you will be interested enough to spread the news in your association. Write something about it and ask your county paper to publish it; they will be glad to get this as a news item.

We are expecting 1,200 as a combined attendance of "out of town" delegates and have ordered 1,200 song books and 1,200 badges to be given away to the delegates. We are wondering if this will be enough. We are expecting the largest crowds we have ever had. GIVE IT A BOOST.

Yazoo City's New Junior B. Y. P. U.

A letter from Miss Elizabeth Brame tells of the organization of a splendid Junior B. Y. P. U. They had one but it grew to be an Intermediate and now they have the new Junior. They have a membership of about twenty and have as their goal a membership of thirty. This Junior Union is the nearest 100% Union in the church and is doing fine work. They studied the Junior B. Y. P. U. Manual the first week after they organized, with their pastor teaching them. All except one took the work and passed. They are A-1 and "mean to STAY A-1!" We are glad to welcome this fine union in to the Junior Circle.

Henlyfield Organizes

A good letter from Brother Geo. Stockstill, who is the B. Y. P. U. enthusiast at Carriere, tells of the Henlyfield Church, Pearl River County, organizing. They had their fifth Sunday meeting at this church and it was the privilege of the State Secretary to speak on the value of training. We are glad to know of this new union.

Let the STRONGER B. Y. P. U.'s help the WEAKER B. Y. P. U.'s. When you hear of a new union, visit them, encourage them, help them.

Our 1,000 B. Y. P. U.'s by November 1st seems assured. Have you organized yours yet? These fine days are good days for Extension work.

Teachers Approved

A number of teachers for the "Library Offer" have been approved. It is gratifying to see the interest being shown. The Libraries are waiting for you.

THE MEETING AT MORTON

It has been my privilege to spend ten days with Rev. R. L. Wallace at his good church at Morton. Congregations were fine, interest grew from the first service until the last hour of the meeting. There were 31 additions to the church and in many respects the meeting was great.

I found at Morton one of the most magnificent new churches to be found anywhere in the whole state. Brother Wallace has led his people in a perfectly wonderful way. They have a building well worth \$25,000.00 and only owe \$6,000.00 on it. The auditorium will seat about 600. They have splendid Sunday School equipment, own their own light plant, and the church throughout has been constructed for work. It is my honest judgment that they have one of the best church buildings for the money that I have ever seen. Brother Wallace has led them wisely and has done a great deal of the work himself. His people are very much devoted to him and follow his leadership gladly. The Baptist cause in Morton has been set forward twenty years by this marvelous achievement.

CAMPAIGN ROUND-UP SERVICE IN BEULAH CHURCH, SIMPSON COUNTY

The fourth Saturday and Sunday were epoch-making days for Beulah Church, Simpson County. There were two services held on Saturday, and three services on Sunday.

Brother H. M. DeMoss of Clinton, Miss., was the visiting preacher. He brought messages bearing upon the quickening of the spiritual life and stewardship. The messages were well received, and will be a step toward the furtherance of the Gospel's cause.

A splendid contribution was made to the 75 Million Campaign. Many made expressions to the effect that they were going to redeem their pledges to the Campaign work.

Dr. DeMoss has recently come to Mississippi from Louisiana, where he has been engaged in pastoral

work. We should not be long in realizing the importance of securing him some field in Mississippi. With his qualities of zeal, earnestness and power any church would be fortunate in securing his services.

—D. W. Smith.

"FAITH"

God bids me read,
Nor bids me understand
But trust my all
To His unerring hand.

He bids me work,
Nor says that I must see
What the results
Of work of mine may be.

He bids me pray,
When I am sorely prest
He may not grant me all
But He will give the best.

If these commands I heed,
And trust in Jesus' name
New light will He reveal
And make each message plain.

—Clara Louise Bailey.

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SUNDAY SCHOOL LESSON

Sunday, May 18th

By R. A. Venable

Isaiah and the Assyrian Crisis

Scriptural Study: Isaiah 37:14, 21-23, 33-36.

Collateral Reading: 2 Kings, Chaps. 18-20, Isaiah Chaps. 36-38.

Introduction.—Hezekiah succeeded his father Ahaz, an apostate king whose brief reign furnishes one of the darkest pages in the history of the kingdom of Judah. The conditions of the kingdom of Judah when Hezekiah ascended the throne were the worst imaginable. The whole nation was honeycombed with the worst form of idolatry. The worship of Jehovah had been displaced by the worship of Baal and the gods of Damascus. The kingdom was threatened by an invasion of the king of Assyria. Hezekiah's resources were entirely inadequate to meet the king of Assyria, Senacherib, with his boundless resources of men and means. In his hour of peril he looked to Jehovah as the source of deliverance, rather than to alliances he might have formed with other nations. Senacherib while besieging Lachish sent messages to Jerusalem to threaten Hezekiah into submission to Assyria, but all to no avail. A second message was dispatched to Jerusalem bearing a letter repeating his threat to invade the city and take it by force. Hezekiah did not regard this threat as bluff, but conscious of his inability to cope with so powerful an enemy he looked to the God of Israel for deliverance. "And Hezekiah received the letter from the hand of the messengers and read it; and Hezekiah went up into the house of Jehovah and spread it before Jehovah." (Ver. 14.) It is no small thing to carry our deepest troubles to God. We honor him in our approach to him, under the heaviest burdens which are too heavy to be borne. To confidently submit to him the problems we cannot solve ourselves, comes of a filial trust and love which call out his loving response in helpful ways. Hezekiah had something very definite and pressing to lay before Jehovah. He did not generalize, he spread the letter before his God, and Jehovah heard and answered his prayer. "Then Isaiah, the son of Amos sent unto Hezekiah, saying, Thus saith Jehovah, the God of Israel Whereas thou hast prayed to me against Senacherib king of Assyria. This is the word which Jehovah hath spoken concerning him. (Ver. 2-3.) Isaiah was Jehovah's mouth piece in answering Hezekiah's prayer. He unfolded the mind of Jehovah to Hezekiah. The prophet's language was assuring; brought tranquillity to the king's mind, defending the attitude of Jerusalem toward the invading foe. "The virgin daughter hath despised thee, and laughed thee to scorn. The daughter of Jerusalem hath shaken her head at thee." (Ver. 22.) A sense of absolute security in the assured strength of Jehovah's protection of the king and his people, hold Senacherib in playful derision. They despise him, laugh him to scorn, and shake their head at him as too insignificant to claim their attention. The wickedness of Senacherib's

threats is shown as blasphemy. It was a defiance not alone of Hezekiah but of the God of Israel. "Who, hast thou defiled, and blasphemed? And against whom hast thou exalted thy voice and lifted up thine eyes on high? Even against the Holy One of Israel." (Ver. 23.) The supercilious king of Assyria was not dealing with the king of Israel alone. An insulting assault upon God's servant and people is an assault upon God, and invokes his wrath. God's men and cause are his to bless and defend. To lay your hand upon them is to invite his wrath and reap destruction. "Because of thy raging against me, and because thine arrogance is come up into mine ears, therefore will I put my hook in thy nose and my bridle in thy lips and I will turn thee back by the way, by which thou camest." (Ver. 29.) A striking figure of speech is employed by the prophet, designating the humiliating defeat of the arrogant Assyrian king. He will not come from his attack upon Jerusalem with the spoils of victory in his hands nor as a mighty monarch clothed in regal splendor in pomp and show, leading his captives in chains to perpetual slavery, but like a subdued beast, he will be led forth with a hook in his nose and a bridle in his lips doing the bidding of a master. Shorn of his glory, his ambition scattered by a crushing defeat, he trudges back to his Assyrian palace in humiliation and shame. The prophet brings an assuring message to Hezekiah and his people. "Therefore thus saith Jehovah, concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come into this city, saith Jehovah, for I will defend this city to save it, for mine own sake and for my servant David's sake." (Ver. 23-24.) This assuring promise of protection is based upon two considerations: (1) "For mine own sake". (2) "For my servant David's sake". The very character of God is involved in the fate of Jerusalem; his honor, and his purpose of truth and righteousness, call for vindication; his covenant promises world-wide in their outlook and redemptive plan of the ages, were bound up with the safety of Jerusalem. There was his temple, within whose sacred precincts dwelt his presence, there through types and shadows, priest and sacrifice, ceremonies and symbolic performances the people worshiped and served him, as Jehovah of Israel and the God of all nations. "For my servant David's sake". David the type of the coming king the man after God's own heart, to whom Jehovah had promised that his reign should be forever. The promise involved the preservation and perpetuity of the chosen people; the preservation of Zion, the center and defense of the worship of the true and only living God. The center from which was to rise the sun of righteousness, to flood the world with light and engirdle the earth with the golden girdle of joy, gladness, purity and truth, peace and love. How this message must

have warmed the heart of Hezekiah, whose reign had been one of strenuous and courageous endeavor to recover his people from idolatrous worship, and restore the worship of Jehovah throughout his realm. This reformation was no small task, but was accomplished in a great way. He removed the high places, overthrew the altars and destroyed the brazen serpent as a relic of Israel's wanderings in the wilderness; he purified the temple, restored the sacrificial services and reinstated the priests and Levites; he revived the Passover feast, recovered from the Philistines the territory lost by his father and threw off the Assyrian yoke; and he reorganized the kingdom according to the law of Moses and the Law of God as contained in the Book of Law of Moses. This was made the supreme authority in all the affairs of the people, public, private, civil and religious. The message brought him, assuring him of the safety of the city from the attack of the Assyrian king, and of his complete overthrow, set the seal of Jehovah's approval to his work of reformation. After the delivery of Jehovah's message through the prophet Isaiah, Hezekiah waited in perfect confidence for the realization of the prophetic promise made to

him. The means Jehovah would employ for the overthrow of the proud monarch he did not know. Well did

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he believe in the hidden resources of God. The God of Israel could command the armies of heaven, or the forces of nature to do his bidding. The east wind, the waters of the Red Sea, rams' horns and trumpets, quails and fiery serpents, the angel of death, the mantle of a prophet, the horses and chariots of heaven, all had been employed by Jehovah in the accomplishment of his purposes. Some for beneficent ends, others for the protection of his chosen ones, and the overthrow and destruction of his enemies, and those of his people. Hezekiah could rest in faith waiting to see him cast down and sent back in shame to his own domain. The hour has struck, the time for the fulfillment of Jehovah's promise has arrived. It is night. Hezekiah and his people are asleep in the tranquility of an assured confidence. "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand, and when men arose early in the morning, behold these were all dead bodies." (Ver. 16.) What an appalling scene! What a gruesome spectacle! One hundred and eighty-five thousand dead bodies lying upon the ground. The flower of the Assyrian army. The pride and boast of the mighty monarch Sennacherib, the mention of whose name sent terror to the hearts of the weaker nations, and whose presence was a scourge. The angel of death from the clime of light had descended through the darkness of the night, and unobserved had breathed upon the mighty host the blast of death.

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold
Like the leaves in the forest when summer is green
That host with their banners at sunset were seen
Like the leaves of the forest when autumn hath shown
That host on the morrow lay withered and strewn
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the might of the Gentile unsmote by the sword
Hath melted like snow in the glance of the Lord."

TATE COUNTY BAPTIST ASSOCIATION

Sunday Eggs

Some of the good women of the Senatobia Baptist Church are contributing all the eggs their hens lay on Sunday to the cause of the 75 Million Campaign. Why not all the good women of all our churches in the Association do the same? Save the eggs and then sell them and turn the money over to the cause.

Chickens for the Lord

The movement among the women of the Association to raise chickens for the Lord is making rapid progress. We trust all the women of the Association do this and as soon as they sell the chickens, turn the money over to their church Treasurer to be sent to Dr. R. B. Gunter

for the causes of the 75 Million Campaign.

Acres for God

The movement to plant acres of cotton and corn and potatoes for God in our Association is growing. We hope that all the farmers of the county will set aside at least one acre for the cause of the 75 Million Campaign. The farmers' door to success is honesty with God, and this is one way to be honest with him.

Reading Stewardship and Missions

The members of the churches of the Association are reading Stewardship and Missions. Brother C. H. Moffatt received another list of names last week from one of the churches and he sent them the Certificates. Will not the members of all the churches read this splendid book, and as soon as they do, send the names to Brother Moffatt so that he mail them the Certificates? If any have not the books, let them call on the undersigned and he will furnish the books.

Northwest Mississippi Encampment

The Encampment in Senatobia this year will be held July 28 to August 1. The Encampment will be run this year on a strictly business basis. Every one who expects to attend will be expected to pay registration fee of one dollar to cover the expenses of the meeting. Then the board in the dormitory will be one dollar per day for the five days. Any one can pay this with provisions which they can bring with them when they come. The good women will not be required this year to run the boarding department. They will be free to take some of the study courses. Let all our people plan from now on to attend the Encampment.

Preaching at Crockett

Dr. Robertson will preach at the Crockett School House next Sunday at 3:30 P. M. All the people of the community are most cordially invited to attend. The meeting will be held in the auditorium of the building.

Important Meeting

The morning service of the Senatobia Baptist Church will be a very important one. All the members of the church and congregation are most earnestly requested to be present.

Training School

The training school of last week, held at the Baptist Church, was good. Mr. A. J. Wilds, our State B. Y. P. U. Secretary, was with us and rendered some invaluable service. The attendance was not as large as we had hoped, but the work was good. Several took the courses in training and will receive the diplomas and seals.

—B. P. Robertson.

PROHIBITION

Tammany Head is dead. Charles F. Murphy for twenty-five years has said who should be Mayor of New York and who should be Governor of New York State, and when New York State was the pivotal state he by the help of the ten thousand saloons in New York said who should be the President of this United States. It looked to me more like a German beer garden than the greatest political organization in the world. Tammany paid \$205,000 to carry the National Democratic Con-

vention to New York City. His first choice was Gov. Al. Smith and second choice Senator Underwood. His death may be against Mr. Smith's aspirations.

While I don't believe any wet man would be elected President yet we don't want to be humiliated by having one nominated on the Democratic ticket. Don't vote for any man for Congress or delegate to the National Convention that has a wet record as a politician. It would be a calamity to have even a wet Congress. —W. H. Patton.

Shubuta, Miss.

GRENADA, MISS.

The old First Baptist Church at Grenada has just closed one of the greatest, if not the greatest revivals in her history, with Dr. Roland Leavell of Lawrenceburg, Ky., doing the preaching and Mr. and Mrs. Stanley Armstrong of Shreveport, La., directing the singing. Dr. Leavell is an able preacher and drives his messages home with a force and an appeal that cannot fail to stir his congregations and to awaken in them the desire to live better lives. As singers Mr. and Mrs. Armstrong are second to none, and Mrs. Armstrong's messages to the women are most convincing and are of untold value.

As a result of the meeting there were seventy-two additions to this church, fifty-five by baptism and seventeen by letter. Besides these there are many others who signified their intention of joining other churches in the town and many who reconsecrated themselves to the Lord's work and whose interest in spiritual work was renewed.

We feel very grateful to the people of Lawrenceburg for the use of Dr. Leavell in our wonderful revival, and hope that we may have him with us again at some future date.

As a result of this meeting the men of the town are now meeting every morning at 9:30 for a thirty minutes prayer and praise service which is a great success.

—W. E. Farr.

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FOREIGN MISSIONS AND THE
NEXT CAMPAIGN
TWO QUESTIONS FROM
INTERIOR CHINA
By W. Eugene Sallee

There are two questions, of vital interest confronting every foreign missionary of the Southern Baptist Convention. First, what is to be the final outcome of the 75 Million Campaign? Second, what place is Foreign Missions to be given in the immediate future program of the denomination?

1. What is to be the final outcome of the 75 Million Campaign? The projection of the 75 Million Campaign sent a thrill of joy around the earth, put new hope and courage into the hearts of our missionaries, caused the powers of darkness to tremble, and no doubt caused great joy to our Savior who waits for the triumph of His Kingdom. On the basis of these first pledges large plans were projected. However, for the past two years we have been compelled to wait and see whether the Lord's people really meant to do what they promised to do. Once more we are encouraged to hope by the calling of Dr. Scarborough to lead in completing what was so joyfully begun. There ought to be but one possible answer to the above question, "We will pay our vows unto God."

2. What place is Foreign Missions to have in the immediate future program of Southern Baptists? This question will no doubt be decided at the Convention in Atlanta. Inevitably the denominational program is shaped by a few individuals. In most cases these individuals are the representatives of great institutions or special interests. Quite naturally the urgency of the needs which press daily upon one loom largest. On the committee, which lays out the future program, there will be a half dozen or more representatives of most of the many phases of denominational work at home. State loyalty, local pride, personal ambition, but above all an honest conviction of the paramount importance of the work to which one is devoting his life will constrain these men to make the strongest possible plea and to secure the largest possible provision for these varied and unquestionably worthy interests. On this same committee there will be no missionaries and only one or two representatives of the Foreign Mission Board, who are not bound up with other institutions or interests. Admitting that such committee is composed of the very best men and women in the denomination, is it likely that the committee will be able to give to Foreign Missions the large place that it should have in the immediate future program of Southern Baptists?

It is unquestionably true that Foreign Missions holds a primary place in the hearts of our people and that if the rank and file of the denomination, under the leadership of our pastors, were left free to designate their gifts, Foreign Missions would be cared for in a more worthy way than in the past. This is not saying that the gifted men and women

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who will make up the denominational program are not interested in Foreign Missions. Individually they are even more interested than the rank and file of the denomination. However, in cutting the denominational pie if such committee looks upon Foreign Missions, with all its varied forms of work among the nations of the earth, as one individual, and at the same time looks upon each of the manifold interests of the denomination at home as separate individuals, it is inevitable that when each of these manifold interests has secured for itself the largest possible slice there will not be a very large slice left for Foreign Missions in the great world field.

If the heart of the denomination could voice itself at this time, would it not call for a fifty-fifty division in favor of Foreign Missions in this new program? Yea, if the members of the committee were able to face the question of a future program unbiased by the necessity of yielding a point to some other interest in order to secure what they feel is imperative for their own special interest, would the committee not propose to the Convention a program on the basis of fifty-fifty?

In the making of this new program, who will voice the call of the great world field? Who will speak for the missionaries? Who will voice the will of the people? And who will speak for Him, who said, "The field is the world"? Let us no longer try to save our consciences with the theory that all that is done at home is with Foreign Missions in view.

AWAKENED AMERICA

By W. J. Epting

There are great reasons for rejoicing even in anticipated victory. Our evangelical churches had become formal, cold and lifeless, modernism had slowly crept in. A political church ruled by a foreign monarch had gradually gained predominance in a corrupt political reign. "Equal rights to all and special privileges to none" had been ignored and disregarded in the religious work permitted in our armies. A reaction always follows the teaching of vain and absurd philosophy, or corrupt and unfair methods either in state or church. Our people long and patiently hoped and waited for false teaching to be eliminated and corrupt politics to be purified, hearts became disturbed and earnest prayers ascended to a throne of GRACE, men came forth with a boldness in exposing and denouncing that which was untrue, unfair and corrupt. There is a fearless outspoken conviction in America today the like of which I have not seen in my day. The light is falling, truth is arising, ideals are being lifted, churches are becoming crowded, people are more serious. The enemies of God and humanity are being attacked, false teachings are being explained, covered up and modified and will finally be routed. Corruption is being exposed, ignorance and superstition are becoming alarmed over the persistent and determined efforts of the people to make secure a free public

East Mississippi Department

By R. L. Breland.

Education and Tobacco

I have never been classed as a kicker and God forbid that I shall ever be, for "workers never kick and kickers never work", but some strange things do happen these days and I cannot but help wondering why some of them occur.

One thing specially that the late legislature did has puzzled me and that was the refusal to put a tax on tobacco, cigars, cigarettes and so forth, articles which are not only useless but are actually harmful, and then put a tax on nearly all the necessities of life. To tax tobacco and the movies was called a "nuisance tax"—I wonder why? But it was all right to tax the poor little dog, the poor widow's mule, the struggling little boot-black, but it was a "nuisance" to tax those hurtful, sinful, worthless things,—things that are damning the souls of thousands of our boys and girls. I wonder why?

It was a "nuisance" to tax tobacco and the moving picture shows but it was all right to reduce the appropriation to the public schools nearly \$200,000.00. This cut touched the very life of every poor little urchin in the state. Poor boys and girls are being deprived of educational advantages, but it is a "nuisance" to tax tobacco and the movies. Poor little orphans must go through life ignorant, but still it is a "nuisance" to tax those harmful things.

I notice in the papers that one state raised \$700,000.00 from the cigarette tax. That is just about the cut made in appropriations. No, it will be a "nuisance" to tax tobacco, so we will pull down the educational opportunities of the poor. I notice that nearly all this large reduction came from the school. Tobacco we must have cheap, but education of the poor is of no consequence.

I wrote some of our leading legislators suggesting a tobacco tax as a way out, but no reply came and the suggestion was called a "nuisance tax". God pity!

All make mistakes, but in my way of thinking this is the unpardonable mistake of the age. Tobacco vs. education of the poor boys and girls. Let us pray!

Notes and Comments

Grenada has just closed a great revival.

Coffeeville Church is still talking about building, but talk does not go far.

The revival at Philadelphia is in good way now.

school system for the enlightenment and training of all American children. Tides of truth and conviction are sweeping our nation from shore to shore. There is a clean up and a clean out going on in all the denominations in their higher institutions of learning. Even state institutions are making feeble efforts to reform. Great statesmen such as Bryan are coming to the front in defense of the

BOOK. Fundamentalists will never compromise. Editor Routh in a great editorial in the Baptist Standard says, "This year we go back to Atlanta, we face another challenge which is asserting itself with more vigor than ever before in the history of our country—the bold blatant challenge of modernism which begins as did its sire in the garden by questioning the word of God and ends by denying and defying it. We accept the challenge, and we will go out into a new world crusade smiting the Goliaths of worldly wisdom with the sword of the Spirit and depending on the power of our Lord who is omnipotent, and who has promised to give his Son the nations for his inheritance and the uttermost parts of the earth for His possessions." What does all this indicate?

An awakened conscience, an aroused public, a fearless proclamation of all God's truth, a determined effort to banish crime and ignorance. The dawn of the morning is approaching and ere long the sun will flood the earth with light. The Son of God will enthrone Himself in the hearts of His people. We have had revivals which have swept nations, but I confidently expect the approaching revival to sweep the world. Truth will banish falsehood, spirituality will supplant formality, light will dispel ignorance, Christ will be enthroned in the hearts of the people. The temporal throne of human rulers of churches and kingdoms will totter, fall and decay. May the time hasten when Christ will be ruler and king in churches and nations.

LAWRENCE COUNTY ASSOCIATION

We are still trying down in Lawrence. Prospects for better things are brighter. Sorry crops for three years have put many in the dumps. But we are better situated than in many other counties. We have some pine timber yet which we are cutting to tide over the bad crop years. The "cross-tie" and saw-mill businesses are wonderful blessings to us. And now we are beginning to raise truck. Our lands are well adapted for trucking. New life among the people is manifest. Weather conditions make the cotton prospects good. Food and feed crops are not being neglected this year as heretofore. God is giving us a chance to take up the slack. God help us first of all to take up the slack in our Campaign pledges. Lawrence County churches will compare favorably with those of the average Mississippi county. Our churches are blessed with good faithful pastors who will do their best both in the home work and that abroad. Shall I speak of some of them? B. E. Phillips is pastor at New Hebron, Crooked Creek, and Oakvale. These churches have good records as shown by Dr. Gunter's reports in the Record. Phillips is tactful but persistent and will lead to victory. C. H. Mize is pastor at Sontag and "old" Silver Creek. We have learned to count on Mize. He preaches tithing almost to a fault. His churches have a good record. Z. A. Polk is pastor at Bethel and New Hope. These are country churches, which are ready to respond

to the leadership of this humble preacher boy who has grown up among them. The record shows that they have not forgotten the world's need of the Gospel. This writer is pastor at Monticello, Arm, and Providence. These churches will be constantly heard from in our Corresponding Secretary's report. Brother Shelby Neal, our youngest pastor, is pastor at Saul's Valley. This is a very small church but will have her name in the list of the Lord's helpers against the mighty.

Pastors not living in Lawrence are J. T. Dale, pastor at Calvary; W. P. Sandifer, pastor at Shiloh and Nola; W. S. Rogers, at Vanilla, Carmel and Oma; J. J. Terry, at Antioch; and J. P. Hemby, at Jayess.

—C. E. Bass.

SOUTHWESTERN BAPTIST SEMINARY WINS 1,811 TEACHER TRAINING AWARDS

By Lewis A. Myers

Teacher-Training Awards granted by the Sunday School Board to students in the Southwestern Baptist Theological Seminary for the year 1923 exceeds the number won by any other institution of the South. During the year the course completed number 1,811, matching the banner record made by the institution in 1922.

Many of the courses are provided in the School of Religious Education and under the instruction of Dr. J. M. Price, Dr. N. R. Drummond, Prof. T. B. Maston and Mrs. T. B. Maston. Certain other awards are won in the Theological classes. Among the Sunday School Awards are: 69 Diplomas; 110 "Winning to Christ"; 90 "Talks With the Training Class"; 92 "Seven Laws of Teaching"; 181 Departmental Books; 76 Doctrinal Books; 80 "Old Testament Studies"; 68 "Studies in the New Testament", giving a total of 766 with 59 Plus Seals.

Post Graduate Awards include: 135 "With Christ After the Lost"; 93 "Monuments and the Old Testament"; 142 "Present Day Sunday Schools"; 66 "Making of a Teacher"; 82 "Building a Successful Sunday School"; 6 "Teaching and Teachers"; 2 "The Way Made Plain"; 11 "Secrets of Sunday School Teaching"; 2 "Churches of the New Testament"; giving a grand total of 1,231. To this number is to be added 580 B.

Y. P. U. Awards. Indications point to even a greater number for 1924. Extensive reading is represented in the winning of an award, and a student, conscientious in his studies, is eminently qualified to lead as teacher or otherwise when all the books leading to a Gold Seal Diploma have been completed and successfully passed.

CASH PAID

For This Dignified, Important Service to Neighbors

Bereaved people would much rather listen to someone in their own town about a fitting memorial stone for loved ones than they would to strangers. That is why our agents earn such big cash commissions representing us in their communities selling monuments, memorials and tombstones, when the need arises.

\$2,000 in Spare Time
Some farmers and business men earn as much as \$2,000 a year in spare time. Write now for full particulars about this very profitable business.

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J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H. LIGON, 421 Biltmore Ave., Asheville, N. C.

WOMAN'S COLLEGE SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.

Send at once for Bulletin to

J. L. JOHNSON, President,
Hattiesburg, Miss.

JASPER JOTINGS

By Ben Cox

I had the pleasure recently of spending twelve happy days at Jasper, Ala., where the brilliant J. J. Taylor is pastor. I greatly enjoyed the association with him and his dear wife in their hospitable home.

There were 24 additions to the church there, about four fifths of them for baptism. The music for the meeting was in charge of Brother Rad O. Bell, who has been unanimously called as Pastor's Assistant.

While at Jasper, it was my pleasure to read closely for the first time, Dr. Taylor's great book, "The War God". It is the most thrilling-wonderful treatment of the subject I have ever read, and is, I think, destined to make itself a large place amongst literature of that nature.

CAMPAIGNING

Yesterday, the 20th., we were with Rev. Clifford Barnes, and for him, filled his pulpit at Hopewell Church, Winston County Association, in behalf of the 75-Million Campaign. The net results of the day, tabulated, stand:

The promise of 6 hens to be set and sold as per suggestion handed out. The promise of 1 acre planted in cotton, as per suggestion handed out. One subscription to the BAPTIST RECORD, as per rating recently offered.

AND

He who thus subscribes to the Record, says that when the pastor returns next month, he will have made a canvass of the membership himself in behalf of the Record, and also the enlistment of the people along the acre proposition also.

AND

Next year, beginning January, he wants to have worked up sufficient interest in the Kingdom work that they will put the Record in every home of their membership.

They will through their treasurer, we understand, make a remittance this month to Dr. Gunter, and feel very optimistic about their church paying its pledge by or before the close of the year.

Yours truly,
J. H. Gunn.

MUCH IN THE ARRANGEMENT

A man was arrested, charged with beating a horse and swearing, and one of the witnesses was a pious old negro.

"Did the defendant use improper language?" asked the lawyer.

"Well, he did talk mightily loud, suh."

"Did he indulge in profanity?"

The old darky seemed puzzled, so the lawyer put the question in another way. "What I mean. Uncle Abe, is, did he use words that would be proper for your minister to use in a sermon?"

"Oh, yes suh; yes suh", replied the old fellow with a broad grin, "but o' co'se dey'd have ter be 'ranged diff'runt."—Boston Transcript.

FIFTY NEW BOOKS

Flake, Arthur, "SUNDAY SCHOOL OFFICERS AND THEIR WORK"—Cloth 60c; Paper 40c.

"Tells how to operate a Sunday school; fills a great need."—Louis Entzminger.

"THE SUNDAY SCHOOL SECRETARY AND THE SIX POINT SYSTEM"—Cloth 60c; Paper 40c.

A complete manual on the place and value of the Sunday school secretary, and detailed instructions for operation of the six point record system.

"THE DEPARTMENT SUNDAY SCHOOL"—Cloth 60c; Paper 40c.

It covers the building and operative side of the department Sunday school.

Gambrell, Leon M., "A MANUAL OF METHODS IN CHURCH FINANCE"—Cloth 75c.

Practical instruction to pastors, deacons, financial secretaries.

Hamilton, W. W., "SERMONS ON BOOKS OF THE BIBLE".

Presents in brief form the central messages of the various books of the Bible taken as a whole. An unusual approach and presents many new aspects of Bible study.

Hill, John L., "THE CHAPEL BOOK"—Cloth 45c net, any quantity.

Carefully selected songs—sacred, patriotic and popular; also Scripture selections.

Holt, A. J., "PIONEERING IN THE SOUTHWEST"—Cloth \$1.50.

Entertaining, Fascinating, Encouraging, Educative, Inspiring, Illuminating, Thrilling, Gripping, Delightful Diction, Unparalleled Pioneering, Attractively written, Refreshingly Different, Indispensable.

Henderson, John T., "FINANCING A CHURCH"—Cloth 75c.

The Scriptural and practical plan for financing a church in the city, town or country.

Johnson, T. A., "SIMPLEX CHURCH REGISTER"—Three sizes, 418 names, \$1.00; 814 names, \$1.50; 1210 names, \$2.00.

Adaptability, Arrangement, Completeness, Durability, Efficiency, Statistical.

Keiningham, Bertha, "DAVID, THE MASTER POET"—Board 60c; Paper 40c.

Latest B. Y. P. U. Study Course book. David's early life, Exile life, Later life, and interesting outlines.

Lawrence, Una Roberts, "THE KING'S OWN"—Board 60c; Paper 40c.

Junior stories of early Southern Baptist foreign missions.

Leavell, Clarence S., "THE SUCCESSFUL SUNDAY SCHOOL AT WORK".

Mr. Leavell, a practical Sunday school executive, sets forth his own experiences. He deals at first hand with the administrative aspect of the Sunday school.

Leavell, L. P., "B. Y. P. U. YEAR BOOK 1924"—Cloth 60c; Paper 40c.

Topics for weekly meetings and daily Bible readings, with comments.

Linscott, Mrs. H. B., "B. Y. P. U. SOCIALS"—Cloth \$1.00; Paper 75c.

Helps solve social activities of the church. Most interesting programs cleverly adaptable to local requirements.

McDaniel, Geo. W., "SEEING THE BEST"—Cloth \$1.50.

Admirable selection of themes, topical, textual, expository, hortatory.

"THE SUPERNATURAL JESUS".

The setting forth in vigorous and comprehensive way a discussion of the Deity of Jesus. A very pertinent treatise for the present times.

Martin, T. T., "HEAVEN, HELL, AND OTHER SERMONS"—Cloth \$1.50.

Series of great revival discourses that have thrilled and moved multitudes, and won thousands for Christ.

IN MEMORIAM

Mrs. Mary Joyner Solomon

Mrs. Solomon was born in Livingston County, Kentucky, December 1st, 1827, and died at the home of her daughter, Mrs. J. T. Lee, Coldwater, Miss., November 12th, 1923. Age 95 years, 11 months and 12 days.

She was married to William Jones, of Mississippi, who died a few months after the birth of their only child, Mrs. Willie Mimms, Taft, Cal. Mrs. Mimms is now 76 years of age.

Her second marriage was to John R. Solomon, and 14 children were born unto them, six of whom survive their mother: John R. Solomon and Mrs. Lou Wheeler, Greenville, Miss.; B. F. Solomon and Mrs. J. T. Lee, Coldwater, Miss.; Mrs. Lucy Munn, Loves, Miss.; and Edward Solomon of Texas. She also leaves 27 grandchildren, 35 great-grandchildren, and 2 great-great-grandchildren, making a total descent of 71, all of whom delight to call her blessed.

Mrs. Solomon came of distinguished and noble ancestors, and was justly entitled to be a Colonial Dame and a Daughter of the American Revolution, as well as a Daughter of the Confederacy.

The Tennessee division of the Confederate Mothers' Congress presented her a beautiful golden bar and badge of honor, which was publicly presented, August 29th, 1920, in the Coldwater Baptist Church, by Dr. W. L. Picard, Chattanooga, Tenn. His tender and beautiful presentation was easily excelled by the ready, graceful and appropriate reply of Mrs. Solomon, after which she was congratulated and honored by a rising vote of the great congregation.

Beautiful words of confidence and cheer, distinguished acts of personal service and sacrifice, and notable heroine deeds marked her life through all the wars of her day, down to the world wide conflict of nations, and even then, though advanced in age, she revealed an optimistic spirit, expressed a confidence in God and men, and avowed such faith in the triumph of right, that would have inspired armies of men. She was thought to have been the last living Confederate mother.

She was small in body but remarkably supple and strong, assuming continuous and prodigious tasks without murmur or hesitation, attending her domestic and general duties with a promptness, an efficiency, and a completeness which marked her as a great "Keeper at Home" and a great "Benefactress A-Broad".

In mind she was keen and alert, endowed with great motherly instinct and spirit, and the perfection of her love had driven all fear from her life until she was the very embodiment of hope and courage, and faced God and mankind with a smile which even death itself could not take from her beautiful face.

But why enumerate the splendid virtues and qualities of her life when every one of them is indelibly impressed on the hearts and lives of her posterity, and will live on and on for the ages to come.

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Be it said to the credit of her loved ones and friends that she did not pass out of this world without smelling the fragrance of beautiful flowers, and hearing the eulogies of those who delighted to honor her. Few mothers, perhaps, have been loved and honored as was this veritable queen in Israel.

She was a life long Baptist in her church affiliation and made a splendid offering to our great mission program, leaving not even the shadow of a doubt as to her love and loyalty to church and kingdom.

She is not dead, our mother dear
Has only run her race,
And some sweet day, we do not fear
We'll see her face to face.

—B. F. Whitten,
Former Pastor.

MRS. MARY JOYNER SOLOMON DIES AT AGE OF 97

Mrs. Mary Joyner Solomon, one of the last surviving Confederate mothers and prominent in the social life of Mississippi for 70 years, died yesterday morning at Coldwater at the age of 97. She was perfect in health up to a few days ago and went about her daily duties as usual.

Mrs. Solomon was the mother of 14 children, seven of whom are still living. Her eldest is 79.

She was well known in Memphis and frequently visited here. Her son, James H. Solomon, was a soldier of the Confederacy and distinguished himself during the conflict.

Mrs. Solomon was the oldest child of Harry and Cynthia Joyner, and was born December 1, 1827, in Livingston County, Kentucky. In 1834 her father moved to Mississippi and settled six miles west of Hernando, DeSoto County. He lived in Mississippi only a few years, however, moving to Bolivar, Hardeman County, Tenn., because of poor health.

She married William Jones, of Mississippi and a daughter was born. Mr. Jones lived only a few months after the birth of the child. Mrs. Jones then married John R. Solomon. Fourteen children were born, seven of whom are still living. The eldest is living in Taft, Cal., and is 79 years old.

Mrs. Solomon was an ideal mother. She spent the greater part of her time in her home and never neglected her duties there. She never regarded her duties at her home as arduous tasks and her cheerfulness of attitude won her friends wherever she went.

Friends in Hernando knew her for more than 70 years as an excellent neighbor, first at the bedside of the sick, and the first to visit the needy.

During the Civil War, and after it had ended, her work was practically doubled. She was kept busy spinning and weaving cloth, cutting and sewing clothing for herself and family.

During the war, she captured a mounted federal soldier, single-handed, and took a horse, saddle, two pistols and a bridle which she gave to her 17-year-old soldier son. The captured soldier took his capture with good nature. When she turned him over to the Confederate soldiers he requested that he be treated well

and exchanged for a captured Southern boy.

Was Active at 76

At the age of 76 she was still active as in her younger days. At this time she took a trip to Texas to visit one of her children. She traveled alone and after a lengthy stay there returned to her home in Mississippi.

She lived in Mississippi all her life except from 1868 to 1875, when she went to Lincoln County, Tenn., in order that her children might enjoy better educational facilities.

Her descendants are scattered over several states and number 71. She has seven children living, 27 grandchildren, 35 great-grandchildren and two great-great-grandchildren.

She was still very active at the time of her death. She could do all her housework, read without glasses, do beautiful crochet and embroidery work and ride a horse as well as in her younger days. In fact, she won a prize of \$10 at the DeSoto County Fair in October as the best horsewoman. Two years prior to the winning of the riding prize she won a prize for crochet work exhibited at the Fair.

On August 29 she was presented with a beautiful gold bar and badge by the Tennessee Division of the Confederate Mothers' Congress. The emblems were presented by Rev. William Pickard of Chattanooga before a large congregation in the Coldwater Baptist Church, after which all present congratulated Mrs. Solomon.

At the time of her death she was living a quiet and contented life in the homes of her daughter, Mrs. J. T. Lee, and her son, Frank Solomon, at Coldwater, Miss.

Her surviving children are: Mrs. Willie Mimms of California, John R. Solomon of Greenville, and Mrs. Lou Wheeler of Greenville, Miss., B. F. Solomon and Mrs. Thad Lee of Coldwater, Mrs. Lucy Munn of Love's Station, and Edward Solomon of Texas.

Obituary

After a long illness Mrs. Betigheimer, a member of Learned Baptist Church, departed this life April 19th while in a Meridian hospital. Sister Betigheimer leaves a husband who is a Civil War-veteran 92 years of age and three children.

Her friends and loved ones miss her presence but are glad that she is free from the physical pain which she suffered long but patiently. May they find comfort in Him who is the soul's every need.

—R. A. Langley, Pastor.

APPRECIATION

A committee from Kingston Baptist Church, Laurel, Miss., composed of Messrs. A. A. Jenkins and J. Hartly Bush and Mrs. Otis Boyd to present their ex-pastor, Rev. J. E. Cranford, with a loving cup. There being an all day service with the Ovette Baptist Church on last Sunday where the Rev. Crawford is pastor, the committee took this opportunity of presenting this beautiful loving cup, which was presented in a very loving manner. After a few

impressive words by Messrs. Jenkins and Bush, Mrs. Boyd was introduced to present the cup. In a few brief words, Mrs. Boyd spoke of the love and esteem that this church and community feels toward the Rev. Cranford; how he had given ten of the best years of his life to this church, the many hardships and many crosses he had borne that this church might stand as a light for others; how his work at this church as pastor had paved the way for other pastors who may follow here in years to come. The Rev. Cranford was more than overjoyed with the thought of being remembered in this way and said many beautiful and loving things of this church and community in response.

PORT GIBSON

April 27th we went into our new church building, that is the basement. I do not know how soon we can go up in the other part of the building.

We are to start a meeting in our church on May 11th to 21st with Dr. W. E. Farr of Grenada doing the preaching, and Stanley Armstrong and wife doing the singing. We are looking for great things.

Yours in Christ,

—T. J. Latimer.

SIDON

Just closed at Sidon a great revival. Large congregations and intense interest. Rev. J. Norris Palmer, of Hollandale, Miss., led the preaching, and Brother Webb Golden led the song service. There were 13

added to the church. — People and pastor were delighted with the service of the helpers.

—T. J. Moore, Pastor.

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P. H. STOKES, Mohawk, Florida.

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For vacation, for sickness, for old age, for the new home—the Savings Account is a good friend.

The Merchants Bank & Trust Co.

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

HILLMAN COLLEGE For Young Ladies

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Member Mississippi Association of Colleges.
Member American Association of Junior Colleges.
Happy, Healthful, and Homelike.

Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.
M. P. L. BERRY, President.

OFFICIAL ROUTE

To

Southern Baptist Convention

ATLANTA, GA., MAY 14-19, 1924

Via

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C. F. Woods, G. P. A.,
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404 Millsaps Building,
Jackson, Miss.

MIGRATION OF A MISSIONARY

By L. E. Lightsey

On the second Sunday in April it was my good pleasure to be with Pastor T. J. Moore and his splendid people at Tehula. On Monday and Tuesday we put the Baptist Record into almost every home. Brother Moore is surely doing things at Tehula. The beautiful new church is a credit to the thriving town of Tehula. The Baptist people there are loyal to their pastor and to the cause. On the third Sunday I was with Pastor S. L. Morris at the bustling town of Ackerman. Here I found pastor and people anxious to do things in a substantial way, so we have over fifty Baptist Records to visit that people every week. You see Pastor Morris has a splendid assistant. Ackerman is certainly a beautiful town, and the Baptists there led by a hustling pastor. The church has a quartette that renders inspiring music to all who hear them. May the Lord's richest blessings be on these churches and their pastors.

SARDIS

Our people are very hopeful for the future. Our Sunday School runs in attendance from 140 to 160, and we are crowded out for room. On a recent Sunday the school took a free-will offering for the 75 Million Fund, and received about fifty dollars. Then last Sunday (April 27th) one class in the Sunday School, of young ladies, the class that Mrs. I. P. Trotter taught while here and which meets in the parsonage for lack of room elsewhere, brought into the treasury of the 75 Million Fund the sum of seventy-five dollars; the W. M. U. raised and handed to the same treasurer twenty-five dollars, and the Intermediate B. Y. P. U. gave a program in the evening and secured and turned over to the treasurer the sum of thirty dollars. Let the good work go on!

We expect to have at least three in attendance upon the Convention at Atlanta. Our revival begins the first Sunday in June; June 1st the pastor is to hold the meeting and the local talent will take care of the music. We hope to do a quiet work, and are looking forward to a large gathering for the Lord, into His kingdom. We are praying that the way may be opened for a Sunday School annex, to be erected soon. We have cared for the cause faithfully on other fields than our own, and believe that we should consider enlargement at home, while not slighting the other fields. We could easily make our Sunday School half as large again in attendance as it is now, if we had the class room. We have from 25 to 30 men in our Men's Bible Class, and need a room in which they may meet without disturbance.

We have a Rotary Mimeograph, and are putting out our church calendars each Sunday. The machine belongs to the church, and is used for financial letters, programs, and calendars, etc.

—B. C. Cook.

FIFTY NEW BOOKS

Mullins, Mrs. Isla May, "CAPTAIN PLUCK"—Cloth \$1.50.
A true, fascinating story of such gallant and dramatic exploits of a real boy as no mere tenderfoot could follow.

Mullins, E. Y., "CHRISTIANITY AT THE CROSSROADS".
Dr. Mullins here presents a plea that religion, and to him that means Christianity, must be judged on its own ground and with its own evidences. He argues for the reality of religion and for its evidences as being equal to those of any of the claims of modern science.

Robertson, A. T., "SYLLABUS FOR NEW TESTAMENT STUDY"—Cloth \$2.00.

Fifth edition, revised and enlarged, which finds favor among students generally.

"A TRANSLATION OF LUKE'S GOSPEL"—Cloth \$2.50.
A translation of "the most beautiful book in the world", and excelling in its preservation of the delicate nuances of the Greek idiom.

"THE CHRIST OF THE LOGIA"—Cloth \$2.00.
Compilation of first-hand observations of China and her very Dealing with the uppermost question of all ages, "What think ye of the Christ?" Personality of Jesus, His equality with God and His claims of power and knowledge.

Poteat, Gordon, "HOME FROM CHINA"—Cloth \$1.50.
interesting people. Informing; Encouraging; Inspiring.

Reynolds, I. E., "A MANUAL OF PRACTICAL CHURCH MUSIC"—Cloth 75c; Paper 50c.

Very practical handling of a most important division of church activity. Every pastor, chorister, song leader and music committee should own this book.

Sampey, J. R., "SYLLABUS FOR OLD TESTAMENT STUDY"—Cloth \$2.00.

Fourth edition of a standard book, thoroughly revised and enlarged; masterfully interpreted messages.

Sellers, Ernest O., "PERSONAL EVANGELISM"—Cloth \$1.50.

Written out of rich and wide experience while associated with J. Wilbur Chapman, A. C. Dixon, Gipsy Smith, D. B. Towner, and others.

Tidwell, J. B., "THE BIBLE PERIOD BY PERIOD"—Cloth \$1.50.
Needs and demands of the student's mind successfully met by directing him to the Bible itself rather than to things about the Bible.

Tull, N. T., "THE BUDGET PLAN"—Cloth 60c; Paper, 40c.

Basis for full and complete study of all the principles and methods involved in Kingdom finance.

Truett, Geo. W., "GOD'S CALL TO AMERICA"—Cloth \$1.50.
Some notable addresses, printed almost exactly as delivered in order to largely retain the vital quality of direct personal appeal.

Winston, Annie Stegar, "THE DEEPER VOICE"—Cloth \$1.25.
Eternal verities simply presented; the unrest of human hearts quieted by humble faith in Christ.

Withoft, Mrs. Mabel Swartz, "OAK AND LAUREL"—Cloth 75c; Paper 50c.

Most interesting study of mountain mission schools of Baptists in Alabama, Arkansas, Georgia, Kentucky, Missouri, North Carolina, South Carolina, Tennessee and Virginia.

Wright, Raleigh, "PREPARATION TO MEET GOD".

A most interesting presentation of the message of an evangelist in dealing with souls. He deals with the fundamentals of the evangelistic message plainly, tersely, and with vividness. "TRAILS IN STORYLAND"—Sunday School Board, Cloth \$1.50.

Stories of adventure and mystery, home and school, friendship and kindly service.

BAPTIST SUNDAY SCHOOL BOARD, Publishers

Order from BAPTIST BOOK STORE

GULFPORT

On April 27th there were in attendance at the two Baptist Church Sunday Schools over 1,200. Over 900 at the First Church and over 300 at Grace Memorial Baptist Church.

It was estimated that over 1,500 people attended services at the two churches that day. Several new members were received into the fellowship of both churches. The average attendance at the Sunday School of the First Baptist Church for the month of April was about 660 and at Grace Memorial around 300.

There have been about 100 new members added to each church during the last five months and that without any protracted meeting. Both churches seem to be in a healthy spiritual condition.

Dr. W. A. McComb is pastor of the First Baptist Church and Rev. P. S. Dodge is pastor of Grace Memorial and there is the most beautiful fellowship existing between them and their churches.

DECORATION DAY AT NEW ZION, SUNDAY, MAY 11th

There will be an all day service and dinner on the ground at New Zion, Sunday, May 11th. Let every one be present with flowers and help beautify the resting place of our loved ones.

D'LO

The work being done by the D'Lo Baptist Church is worthy of high praise. Within the last five years their membership has increased from two hundred to four hundred. Within the last year they have completed a splendid church building, providing six Sunday School departments and thirty-five class rooms. It is constructed of brick and is modeled after Beauchamp's Ideal Church Plan. They have more building and a better building for the money expended than one usually sees. There is an ample and well arranged auditorium for several hundred people. It is, indeed, a magnificent house of worship.

While this church has been and is under the financial strain of erecting a house of worship, they are determined to pay all of their quota to the 75 Million Campaign. On Sunday, April 27th, they had Home-Coming Day. It was a great day for the church and the denominational causes, for the Campaign was kept well to the front. They were completing their cash round up. The visiting speakers were W. D. Hilton and J. P. Williams of Mendenhall, District Attorney Russell of Magee, Brother Wilcox of Vicksburg and T. W. Green of Jackson.

Near the conclusion of the morning service the deacons of the church took charge and had the church vote a substantial increase to the pastor's salary as a token of their appreciation of his noble service among them for the past five years. Another mark of praise is that this church has always defrayed the pastor's expenses to the conventions.

Brother W. S. Landrum, who is the pastor, is leading a great church in doing a great work. May God continue to bless the church and the pastor.

—T. W. Green.